

A

GRAMMAR OF THE ARABIC LANGUAGE

BY

WILLIAM WRIGHT.

AGRAMMAR
OF THE
ARABIC LANGUAGE,

TRANSLATED

FROM THE GERMAN OF CASPARI,

AND EDITED,

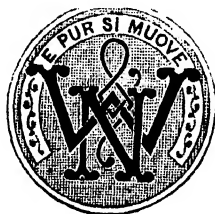
WITH NUMEROUS ADDITIONS AND CORRECTIONS,

BY

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PART THIRD.

S y n t a x.

I. The Several Component Parts of a Sentence.

A. The Verb.

1. The States or Tenses.

1. The *Perfect*, الْمَاضِي (Vol. I. §. 77 — 9), indicates:

a) An act completed at some past time (the historic tense, the Greek aorist, German imperfect, and English past); as: جَاءَ زَيْدٌ, *then came Zeid*; جَلَسُوا عَلَى الْبَابِ, *they sat down at the door*.

b) An act which, at the moment of speaking, has been already completed and remains in a state of completion (the Greek, German and English perfect); as: اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ, *be mindful of my favours, which I have conferred upon you*.

c) A past act, of which it can be said that it often took place or still takes place — a use of the perfect which is common in proverbial expressions, and which the Greek aorist also has; as: رَوَتْ الْأَرْوَاقُ, *historians say (have handed it down by oral tradition from one to another)*; اتَّفَقَ الْمَفْسِّرُونَ, *commentators are agreed (have agreed and still agree)*.

d) An act which is just completed at the moment, and by the very act, of speaking; as: *أَنْشَدْتُكَ اللَّهَ*, *I conjure you by God*; *بِعْتُكَ هَذَا*, *I sell you this*.

Rem. On the similar uses of the perfect in Hebrew, see Gesenius' Gr. §. 124, 1 and 3.

e) An act, the occurrence of which is so certain, that it may be described as having already taken place. This use prevails in promises, treaties, bargains, &c., and after the particle *لَا*, *not*, especially in oaths or asseverations; as: *فَأَعْطَيْنَا الْأَمَانَ عَلَى خَلَّتَيْنِ إِمَّا أَنْتَ قَبِلْتَ مَا أَتَيْنَاكَ بِهِ وَإِمَّا سَتَرْتَ وَأَمْسَكْتَ عَنْ أَدَانَا حَتَّى تَخْرُجَ مِنْ بِلَادِكَ*, *grant us, therefore, quarter on one of two conditions, either that you will accept (lit. have accepted) what we have proposed to you, or that you will keep it secret and refrain (lit. have kept it secret and refrained) from doing us any injury, till we get out of your country*; *وَاللَّهِ لَا أَتَيْتُ بِمَكَّةَ*, *by God, I shall certainly not remain in Mèkka*; *أَلَيْتُ لَا خَامَرْتَنِي الْخَمْرُ مَا عَلِقْتُ رُوحِي بِجِسْمِي*, *I swear that wine shall not make me intoxicated, as long as my soul remains in my body*.

Rem. a. Compare the Hebrew usage, Gesenius' Gr. §. 124, 4.

Rem. b. When a clause commencing with *لَا* is connected with a previous clause beginning with *مَا* followed by the perfect, or *لَمْ* followed by the jussive, in that case *لَا* does not give to the following verb in the perfect the sense of the future, because it merely supplies the place of these particles; as: *بَلَوْتُ مِنَ الْجَبَائِبِ مَا لَمْ يَرَهُ*

• *أَلَّا رَأَوْنَ وَلَا رَوَاهُ الرَّاوُونَ*, *I have experienced wonderful things, such as neither those who see have seen, nor those who narrate have narrated.*

f) Something which we hope may be done or may happen. Hence the perfect is constantly used in wishes, prayers, and curses; as: *رَحِمَهُ اللَّهُ تَعَالَى*, *may God (be he exalted!) have mercy on him!* *دَامَ مُلْكُهُ*, *may his reign be long!* *أَبَيْتَ اللَّعْنَ*, *may I be made thy ransom!* *أَبَيْتَ اللَّعْنَ*, *mayest thou avoid execration* (a formula used in addressing the ancient Arab kings)! *لَعَنَكَ اللَّهُ*, *God curse thee!* The proper signification of the perfect in this case is: “if it be as I wish, God has already had mercy on him, &c.” The perfect has this sense also after *لَا*; as: *لَا لَقِيتُمْ مَا بَقِيتُمْ ضَرًّا*, *may you never meet with injury, as long as you live!* *لَا فُصَّ*, *may thy teeth (lit. mouth) not be broken!* — When a conditional clause precedes the optative, the particle *فَ* must be prefixed to the latter, in order that the influence of the conditional particle in the former may not extend to it; as: *إِنْ كُنْتَ ابْنُ هَمَّامٍ فَحَيِّتْ بِإِكْرَامٍ*, *if thou art 'Ibn Hammām, mayest thou be saluted with honour!* (lit. *the son of Hammām*).

Rem. On the optative use of the perfect in Hebrew, see Gesenius

Gr. §. 124, 4, note *.

2. The perfect is often preceded by the particle *قَدْ*, *already* (Vol. I. §. 362, 16). When this is the case, if the perfect has either of the meanings mentioned in §. 1, *b* or *d*, it now implies that the act is really finished and completed

just at the moment of speaking. Its completeness may consist either *a)* in the removal of all doubt regarding it, — in its perfect certainty as opposed to uncertainty; or *b)* in its having taken place in agreement or disagreement with what preceded it, in accordance or non-accordance with what was, or might be, expected, — or just a little before the time of speaking. For example: قَدْ ذَكَرْنَا وَزَارَةَ جَدِّهِمْ, *we have already spoken of the vizirate of their ancestor* *Hālid 'ibn Barmek in the reign of 'el-Manṣūr, and we will now speak of the vizirates of the rest* (in this example the just completed act is contrasted with the future one); إِنَّ آبِنْتَكَ قَدْ مَاتَتْ, *thy daughter is, as was expected, dead.* or *thy daughter is just dead*; وَأَمَّا الْوَلَايَةُ فَقَدْ وَلَّيْتُ أَبْنَكَ مِصْرَ, *as regards the post of governor, I appoint thy son governor of Egypt* (§. 1, *d*); قَالَ لَهُ وَعَدْتَ هَذَا فَقَالَ قَدْ وَفَّيْتُ الْمَوْعُودَ, *he said to him, You promised this, and he replied, I now really fulfil what I promised.*

3. The *Pluperfect* is expressed:

a) By the *simple perfect*, in relative or conjunctive clauses*), that depend upon clauses in which the verbs are in the perfect; as: عَرَضَ عَلَيْهِمْ مَا أَمَرَ بِهِ الْمَأْمُونُ, *he laid before them what 'el-Māmūn had ordered*; جَلَسَ حَيْثُ جَلَسَ أَبُوهُ, *he sat where his father had sat*; فَلَمَّا وَصَلَ الثَّوْرُ إِلَى الْمَوْضِعِ, *and after the ox had come to the place, he turn-*

*) By a relative or conjunctive clause we mean a clause that is joined to a preceding one by means of a relative pronoun or a connective particle.

ed his back in flight; اِنْهَزَمَ لَمَّا قُتِلَ اَهْلُ بَيْتِهِ, he fled after his kinsmen had been killed.

Rem. Compare, as regards Hebrew, Gesenius' Gr. §. 124, 2.

b) By the *perfect* along with the particle قَدْ, preceded by وَ or without it, provided the preceding clause is one which has its verb in the perfect; as: اَخْرَجَهُ وَقَدْ عُمِيَ, *he led him out blinded* (lit. *and he had been blinded*); بَكَرَ اِلَى الْفَضْلِ فَوَجَدَهُ قَدْ بَكَرَ اِلَى دَارِ الرَّشِيدِ, *he went early to 'l-Fadl, and found that he had gone still earlier to the palace of 'ar-Rašid* (lit. *and found him, he had already gone early*). These clauses with قَدْ and وَقَدْ are clauses expressing a state or condition (حَال).

c) By the verb كَانَ, *to be*, prefixed to the *perfect*; as: مَاتَ الرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ اِلَى خُرَّاسَانَ لِمُحَارَبَةِ رَافِعِ, *'ar-Rašid died at Tūs, after he had set out* (lit. *and he had set out*) *for Horūsān to combat Rāfi' ibn 'l-Lèit.* These clauses also express the state (الْحَال).

d) By كَانَ and the *perfect*, with the particle قَدْ interposed; as: كُنْتُ قَدْ رَبَّيْتُ جَارِيَةً وَعَلَّمْتُهَا ثُمَّ أَهْدَيْتُهَا اِلَى الْفَضْلِ, *I had brought up and educated a female slave; I then presented her to 'l-Fadl.* Sometimes the particle قَدْ is placed before both verbs, instead of between them; as: يُرْوَى أَنَّ رَسُولَ اللَّهِ صَلَّى قَالَ لِعَائِشَةَ رَحْمَهَا وَقَدْ نَذَرْتُ أَنْ تَعْتَقَ قَوْمًا مِنْ وَلَدِ إِسْمَاعِيلَ الْح, *there is a tradition that the apostle of God (God bless him and grant him peace!)*

said to *ʿĪsā* (God have mercy on her!), after she had vowed (lit. and she already had vowed) to set free some persons of the children of Ishmael, &c.

Rem. *a*. When one of two or more pluperfects is anterior to the rest in point of time, it is indicated by means of the particle **قَدْ**, the others having merely **كَانَ**; as: **مَاتَ الرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ اللَّيْثِ وَكَانَ هَذَا الرَّافِعُ قَدْ خَرَجَ وَخَلَعَ الطَّاعَةَ وَتَغَلَّبَ عَلَى سَمَرْقَنْدَ**, *ar-Rašīd died at Tūs, after he had set out for Hōrāsān to combat Rāfi' ibn ʿl-Lēit, who had rebelled (lit. and this Rāfi' had already rebelled), and cast off his allegiance, and taken forcible possession of Samarkand.*

Rem. *b*. A conjunctive clause may be introduced between **كَانَ** and the following perfect; as: **كَانَ لَمَّا بَلَغَ صَلَاحَ الدِّينِ خَبَرَ الْعَدُوَّ وَتَصَدَّهِ عَنَّا جَمَعَ الْأُمَرَاءَ**, *after the news of the enemy's making for Akkā (Acre) had reached Salāhu 'd-dīn (Saladin), he had assembled the commanders.*

4. *a*) If two *correlative* clauses follow the hypothetical particles **لَوْ**, *if*, **لَوْ أَنَّ**, *if that*, and **لَوْ لَا**, *if not* (vol. I. §. 367, 12),* the verbs in both clauses have usually the signification of our pluperfect subjunctive or potential, though occasionally too of our imperfect subjunctive or potential. For instance: **لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً**, *if thy*

*) The protasis of the sentence, when introduced by **لَوْ لَا**, although it has not a verb actually expressed, includes a verbal idea, viz. that of the verb **كَانَ**.

Lord had chosen, he would have made (all) mankind one people; لَوْلَا عَلَيَّ لَهْلَكَ عُمَرُ, had it not been for 'Alī, 'Omar would have perished; وَأَتَّقُوا لَفَكَّنَا وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَكَّنَا, and if the people of those towns had believed and feared (God), we would have bestowed upon them blessings from heaven and earth; وَلِيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ, and let those fear (God), who, if they should leave (or were to leave) behind them helpless children, would have fears for them (or would be afraid on their account). — b) Occasionally كَانَ is placed between لَوْ and the perfect in the protasis of the sentence, and sometimes كَانَ is repeated before the perfect in the apodosis. If this be the case, the signification of the verb in both clauses is always and necessarily that of the pluperfect; as: لَوْ كُنْتُ عَلِمْتُ ذَلِكَ لَضَرَبْتُكَ, if I had known this, I would have beaten you; لَوْ كَانُوا عَرَفُوهَا لَمَا كَانُوا, if they had known this, they would not have crucified the Lord of glory. — c) If the verb of the protasis be an imperfect, and that of the apodosis a perfect, both must be translated by the imperfect subjunctive or potential; as: لَوْ دَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ, if we wished it, we would punish them for their sins.

Rem. Compare the use of the Hebrew perfect, Gesenius* Gr.

§. 124, 5, a and b.

5. After إِذَا, *when, as often as* (Vol. I. §. 367, 2), the perfect takes the meaning of the imperfect, the future act being

represented as having already taken place; e. g. **اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ**, *respond to God and to the apostle, when he calls you to that which can give you life.* — Consequently, if the particle **إِذَا** be followed by two correlative clauses, the first of which extends its converse influence to the verb of the second, the verbs have in both clauses either a present or a future signification. For example: **إِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا**, *when the promised term of the future life comes (or is come, or shall have come), we will collect you together.* In such cases the Latin and German require the future-perfect in the first clause, and the future in the second. The imperfect is sometimes used instead of the perfect in the protasis; as: **وَإِذَا تُلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا آخِ**, *and when our verses are read to them, they say, &c.* — If a clause dependent on **إِذَا** is introduced by such a perfect as **كَانَ** or **صَارَ**, or stands in the middle of a narrative of past events, the verb governed in the perfect by **إِذَا** is likewise a historical perfect; e. g. **كَانَ إِذَا تَكَلَّمَ أَبْلَغَ**, *when he spoke, he spoke eloquently.*

* Rem. a. What has been said of **إِذَا**, applies equally to **إِذَا مَا**, as often as, when; as: **أَنْتُمْ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ**, *will you (only) then believe it, when it (the punishment) is come (upon you)?*

* Rem. b. When **إِذَا** or **إِذَا مَا** is immediately preceded by the particle **حَتَّى**, until, and followed by two correlative clauses, the verbs of which are in the perfect, these perfects take the sense of historical past tenses, expressing a state that closes the action of a previous per-

fect. For instance: **فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرَّحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً** *we opened for them the doors to everything (opened to them the road to everything, permitted them to obtain and enjoy everything), until, when they rejoiced over what they had obtained, we swept them away suddenly.*

6. a) After the conditional particle **إِنْ**, *if* (Vol. I. §. 367, 5), and after many words which imply the conditional meaning of **إِنْ** (**مَعْنَى الشَّرْطِ** or **مَعْنَى إِنْ**), the perfect takes a future sense, the condition being represented as already fulfilled; but it may be rendered in English by the present. Such words, for instance, are: **أَيُّ** and **مَنْ**, *who, whoever*, **أَيُّمَنْ** *whosoever*, **مَا** *what*, **أَيُّمَا** *whatever*, **مَهْمَا** *whatever*, **كَلَّمَا** *as often as*, **حَيْثُ** *where*, **حَيْثُمَا** *wherever*, **مَتَى** *when*, **مَتَمَّا**, *whenever*, **أَيْنَ** *where*, **أَيْنَمَا** *wherever*, **كَيْفَ** *how*, **كَيْفَمَا** *however*, **أَنَّى** *in whatever way*, **أَيَّانَ** and **مَا أَيَّانَ** *as often as, whenever*, **إِذَا** *whenever*. Examples: **إِنِّي أَخَافُ** *I fear*, **إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ** *(lit. have rebelled) against my Lord, the punishment of a great (i. e. terrible) day*; **اقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ** *slay them wherever you find them (lit. have found them)*; **هُوَ مَعَكُمْ أَيْنَمَا** *he is with you wherever you are*. The same remark applies to the perfects before and after **أَوْ**, *or*, in such phrases as: **سَوَاءٌ غَابُوا أَوْ حَضَرُوا** *it is all the same whether they are absent or present*; **أَكْرِمِ الضَّيْفَ غَنِيًّا كَانَ أَوْ فَقِيرًا** *show honour to a guest, whether he be rich or poor*. —

b) If the words **إِنْ**, **أَيُّ**, **مَنْ**, &c., be followed by two clauses,

the first of which expresses the condition, and the second the result depending upon it, then the verb in both clauses is put in the *perfect*, both the condition and the result being represented as having already taken place. For example:

إِنْ فَعَلْتَ ذَلِكَ هَلِكْتَ, *if you do this, you will perish*, lit. *if you shall have done this, you have perished or will perish* (§. 1, c); مَنْ كَتَمَ سِرَّهُ بَلَغَ مُرَادَهُ, *he who (= if one) keeps (has kept) his own secret, attains his object*; الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ أَيُّهَا, *wisdom is the strayed camel of the believer; wherever he finds it (= if he shall have found it anywhere), he lays hold of it (will lay hold of it)*. — c) If the perfect after إِنْ, أَيْ, مَنْ, &c., is to retain its original meaning, then كَانَ or one of the أَخَوَاتُ كَانَ, *the sisters of the verb kāna* (such as صَارَ to become, ظَلَّ to be by day, بَاتَ to be by night, أَصْبَحَ to be in the morning, أَمْسَى to be in the evening), must be inserted between those words and the perfect in the protasis, and the apodosis must be indicated by the particle فَ. For example:

إِنْ كَانَ قَمِيصُهُ, فَدَمَّرَ مِنْ قُبُلٍ فَصَدَقَتْ, *if his shirt is (has been) torn in front, she has spoken the truth*; إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا, *if ye have believed in God, place your trust in him*; فَمَهِّدْ

إِنْ كُنْتُ أَجْرَمْتُ أَوْ جَنَيْتُ, *accept my excuse or (at least) be indulgent, if I have committed a crime or a fault*. — d) But if the perfect after these words is to have the historical sense (English past tense, §. 1, a), the verb كَانَ, or one of its “sisters”, must be prefixed to the correlative clauses; e. g. كَانُوا إِنْ بَالِغُوا بَلِغُوا, *if they*

exerted themselves to attain an object, they attained it; though it is also sufficient that the correlative clauses should be dependent upon others that are historical; as: **إِنَّمَا أَدْرِكْتُ** **أَلْعِلْمَ بِأَلْحَمْدِ فَكَلَّمَا فَهَمْتُ فَلْتُ أَلْحَمْدُ لِلَّهِ**, *I attained knowledge only by praising (God), for, whenever I understood (anything), I said, Praise be to God!*

Rem. a. Where **أَيَّ**, **مَنْ**, and **مَا** are interrogatives or simple relatives, **مَتَى**, **أَيْنَ**, **أَيَّانَ**, and **كَيْفَ**, interrogatives, and **حَيْثُ** a simple relative adverb, without any admixture of the conditional signification of **إِن**, perfects dependent upon them retain their original sense.

Rem. b. On the Hebrew perfect after **אם** and other conditional particles, see Gesenius' Gr. §. 124, 5, c.

7. After the particle **مَا**, *as long as, whilst* (Vol. I. §. 367, 13), the perfect takes the meaning of the imperfect (present or future); as: **لَا لَقِيتُمْ مَا بَقِيتُمْ ضَرًّا**, *may you never meet with injury (§. 1, f) as long as you live!* **النَّاسُ مَا دَامُوا فِي الْحَيَاةِ الدُّنْيَا غَافِلُونَ**, *men are careless, as long as they live in this world* (lit. *remain in the life of this world*). If this imperfect is to be historical, the rule laid down in §. 6, d, must be observed. The negative *as long as not* is always expressed by **مَا لَمْ** with the jussive (see §. 11).

8. The *Imperfect Indicative* (**الْمُضَارِعُ الْمَرْفُوعُ**) does not in itself express any idea of time; it merely indicates a *begun, incomplete, enduring* existence, either in *present, past or future time*. Hence it signifies:

a) An act that does not take place at any one particular time, to the exclusion of any other time, but that takes place at all times, or rather, in speaking of which no notice is taken of time, but only of duration (the *indefinite present*); as: *الْإِنْسَانُ يُدَيِّرُ وَاللَّهُ يُقَدِّرُ*, *man forms plans and God directs them* (*man proposes, God disposes*); *يَأْتِيَرِ الْفَرْدُ يُسْتَعْبَدُ الْخَيْرُ*, *the free man is enslaved by benefits* (*conferred upon him*).

b) An act which, though commenced at the time of speaking, is not yet completed, — which continues during the present time (the *definite present*); as: *اللَّهُ يَعْلَمُ بِمَا تَعْمَلُونَ*, *God knows what ye are doing*.

c) An act that is to take place hereafter (the *simple future*); as: *كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ*, *thus will God bring to life the dead, and show you his miracles*; *فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ*, *but God will judge between them on the day of the resurrection*. — To render the futurity of the act still more distinct, the adverb *سَوْفَ* (Vol. I. §. 364, 4), or its abbreviated form *سَ* (Vol. I. §. 361, 2),* in the end, is prefixed to the verb; as: *مَنْ يَفْعَلْ ذَلِكَ عَدْوَانًا*, *وِظْلَمًا فَسَوْفَ نُصْلِيهِ نَارًا*, *if any one does this maliciously and wickedly, we will burn him with hell-fire*; *سَنُبَيِّنُهُ فِي سَتُكْفَى مِنْ*, *we will explain it in its (proper) place*; *عَدُوَّكَ كُلَّ كَيْدٍ*, *thou shalt be protected (through God's grace) from every machination of thy enemy*.

*) Very rare abbreviations are *سَوْ* and *سَفْ*.

Rem. On corresponding uses of the Hebrew imperfect, see Gesenius' Gr. §. 125, 1, 2.

d) An act which was future in relation to the past time of which we speak. When this is the case, the imperfect is simply appended to the preceding perfect without the intervention of any particle, and forms, along with its complement,* a secondary, subordinate clause, expressing the state (الْحَالُ) in which the subject of the previous perfect found himself, when he completed the act expressed by that perfect; as: جَاءَ إِلَيْهِ يَعُودُهُ, *he came to him to visit him*; أَتَى إِلَى عَيْنٍ مَاءٍ يَشْرَبُ, *he came to a spring of water to drink*.

e) An act which continues during the past time. When this is the case, the imperfect may be appended to the perfect without the interposition of any connective particle, or it may be joined to it by the particle وَ. In either case, it forms, along with its complement, a secondary, subordinate clause, indicating the state (الْحَالُ) in which the subject of the previous perfect found himself, when he did what that perfect expresses; as: جَاءَ زَيْدٌ يَضْحَكُ, *Zeid came laughing*; اِنْكَفَأَ يَحْمَدُ مَعْدَاهُ, *he returned, congratulating himself on* (lit. *praising*) *his morning-walk*; جَعَلَ يَلْمِزُهُ, *he began to scold him*; أَقْبَلَتِ الْحَمَامَةُ تَحُومُ فِي طَلَبِ الْمَاءِ, *the pigeon began to fly about in search of water*; إِنَّا نَرَاكَ مَا خَرَجْتَ الْيَوْمَ

*) That is to say, any word or words governed by, or otherwise connected with, it.

تَدْرِي كَيْفَ الطَّرِيقِ, *you seem to us to have come out to-day without exactly knowing how* (lit. *we think or see you, you have come out today without knowing how was the road*). As the above examples show, the imperfect is in this case generally expressed in English by the infinitive or the participle.

Rem. a. Compare, as regards Hebrew, Gesenius' Gr. §. 139, 3, c.

Rem. b. After the negative particle لَا, the imperfect retains its general idea of incompleteness and duration; as: كَانَ لَا يَفْعَلُ, *he was wont not to do* (lit. *he was not doing, non faciebat*); خَرَجَ لَا يَعْلَمُ, *he went out, not knowing, or without knowing, where he was*; لَا يُكْرِمُ السَّخِيُّ الْبَخِيلُ, *the liberal (man) does not respect the stingy*. — After the negative particle مَا it takes the meaning of the present; as: مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا, *it is not the wish of those who are unbelievers, whether among those who possess a (revealed) book or among the polytheists, that any good should be sent down unto you from your Lord*; إِنَّ الَّذِينَ يَكْتُمُونَ مَا أُتِرَ اللَّهُ مِنْ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ, *they who conceal the book that God has revealed, and buy with it something of small price, these swallow down into their bellies nothing but fire, and God will not speak to them on the day of judgment*.

9. To express the imperfect of the Greek and Latin languages, كَانَ is frequently prefixed to the imperfect; as:

كَانَ يُحِبُّ الشَّعْرَ وَالْبَشْعَرَاءَ, *he was fond of poetry and poets*;
 كَانَ يَرْكَبُ فِي كُلِّ يَوْمٍ عِدَّةَ مَرَّاتٍ, *he used to ride out every day several times*. If this signification is to be attached to several imperfects, it is sufficient to prefix كَانَ to the first alone. — If one or two perfects precede the imperfect, or if the context clearly shows that the verb in the imperfect has the sense of the Latin imperfect, كَانَ need not be prefixed to it; as: وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ, *and they followed the doctrines which (lit. that which) the evil spirits taught (mankind) in the reign of Solomon*; قُلْ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ, *Say, Why then did ye kill the prophets of God before?* Here تَتْلُو and تَقْتُلُونَ stand for تَتْلُو كَانَتْ and تَقْتُلُونَ كُنْتُمْ.

Rem. In this sense the Hebrew uses the simple imperf.; Gesenius' Gr. §. 125, 4, b.

10. To express the future-perfect, the imperfect of كَانَ (يَكُونُ) is frequently prefixed to the perfect, the particle قَدْ being sometimes interposed. For example: وَسَأَسْتَأْجِرُ أَقْوَامًا يَحْمِلُونَهُ إِلَىٰ مَنَازِلِي وَأَكُونُ أَنَا آخِرُهُمْ وَلَا يَكُونُ بَقِيٌّ وَرَائِي شَيْءٌ يَشْغُلُ فِكْرِي بِفِعْلِهِ وَنَقْلِهِ وَأَكُونُ قَدْ اسْتَظْهَرْتُ لِنَفْسِي فِي إِرَاحَةٍ بَدَنِي عَنِ الْكَدِّ بِبَيْسِيرٍ أُعْطِيهَا لَهُمْ *and I shall hire some people to carry it to my house, and I shall be the last of them (to depart), and there shall not have been left (shall not be left) behind me anything to occupy my mind with the doing or removing of it, and by the trifling pay*

I give them, I shall have provided help for myself (so as) to spare my own body all the labour.

11. The *Subjunctive* of the imperfect (الْمُضَارِعُ الْمَنْصُوبُ) has always a future sense after the adverb لَنْ, *not* (Vol. I. §. 362, 22), and the conjunctions أَنْ, *that*, لَا أَنْ or أَلَّا, *that not*, كَيْ and لِكَيْ, *that*, كَيْلَا and لِكَيْلَا, *that not*, حَتَّى, *till, until*, and لِ, *that*; as: لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى, *none shall enter Paradise, except those who are Jews or Christians*; أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ, *do ye think that ye shall enter Paradise?* See §. 15.

12. The *Jussive* of the imperfect (الْمُضَارِعُ الْمَجْزُومُ), when dependent upon the adverbs لَمْ, *not*, and لَمْآ, *not yet* (Vol. I. §. 362, 20—1), has invariably the meaning of the perfect; or, to speak more accurately, it has that meaning which the imperfect preceded by كَانَ would have (§. 9), if the proposition were an affirmative one. For example: أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ, *hast thou not learned (or dost thou not know) that God's is the sovereignty over the heavens and the earth?* أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ, *do ye think that ye shall enter Paradise, before there shall have come (lit. and there has not yet come) upon you what came upon those who passed away before you?* أَرَأَيْتُمْ أَتَتْرَكُوهَا غَيْرَ أَنْ يَرْكَبَنَا قَرْبًا, *our departure is close at hand, save that our camels have not yet moved off with our saddles (i. e. we have all but started)*; إِنْ لَمْ تَفْعَلْ ذَلِكَ هَلَكَتْ, *if you do*

not do this, you will perish (§. 6, b); لَمْ يَكُنْ يُحِبُّ الشَّعْرَ; he was not fond of poetry and poets.

13. After إِنَّ and the various words that have the sense of إِنَّ, the jussive has the same meaning as the perfect (§. 6); as: إِنَّ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ, whether you conceal what is in your breasts, or disclose it, God will know it; إِنَّ تَعْمَلْ فِي إِسْلَامِكَ عَمَلًا صَالِحًا تَتَّبِعْ عَلَيْهِ, if, now that you have become a Muslim, you do a good work, you will be rewarded for it; إِنَّ تَنْصِفُونَا يَا آلَ مَرْوَانَ تَقْتَرِبْ إِلَيْكُم مَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ, if you do us justice, O family of Merwan, we will draw near to you; مَا تَعْمَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ, whatever good you do, God will know it; أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ, wherever you are, death will overtake you; مَتَى أَضَعَ الْعِمَامَةَ تَعْرِفُونِي, when I lay aside my turban, you recognise me. — When the first of two correlative clauses contains a verb in the imperative, and the second in the jussive, then the jussive has the same meaning as if the first clause had contained a verb in the jussive preceded by إِنَّ; as: قَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا, they said, Become Jews or Christians, (and) you will be guided aright. Here كُونُوا is equivalent to إِنَّ تَكُونُوا, if you become Jews or Christians, you will be &c.

14. The *Energetic* forms of the imperfect have always a future sense; as: لَنْ أَجِيتَنَّا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ, if thou deliverest us from this (danger), verily we shall be of (the number of) the grateful; وَاللَّهِ لَأَضْرِبَنَّ

عُنُقَكَ, *by God! I will cut thy head off* (lit. *strike thy neck*).

2. The Moods.

15. The *Subjunctive* mood occurs only in subordinate clauses. It indicates an act which is dependent upon that mentioned in the previous clause, and future to it in point of time; and hence it mostly corresponds to the Latin subjunctive after *ut*. It is governed by the following particles.

1) *a.* By أَنْ, *that*, after verbs which express inclination or disinclination, order or prohibition, duty, effect, effort, fear, necessity, permission, &c.; لَا أَنْ or إِلَّا, *that not*; and لَنْ (for أَنْ, i. e. لَا يَكُونُ أَنْ, *it will not be or happen that*), *certainly not, not at all*. For example: أَرَدْتُ وَأَحْبَبْتُ أَنْ أُبَيِّنَ لَيْسَ طَرِيقَ التَّعَلُّمِ, *I wished and desired to make plain to them the path of learning*; لَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ, *let no one who can write, refuse to write*; يَنْبَغِي أَنْ يَتَوَرَّى الْمُتَعَلِّمُ, *it behoves the learner to strive by his search for knowledge to please God*; يَجُوزُ أَنْ يَكُونَ النَّصَبُ, *it may be the accusative*; قَالَ فَأَهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا, *He (God) said, Get thee down then from it (Paradise), for it is not allowed thee to behave with pride in it*; إِنْزِي أَخَافُ إِلَّا يَتْرُكْنِي, *I am afraid he will not leave me, or, in accordance with a particular idiom of the language, I am afraid he will leave me*; مَا مَنَعَكَ إِلَّا تَسْجُدَ,

what has prevented thee from worshipping (him)? لَنْ تَمَسَّنَا, the fire (of hell) will certainly not touch us save for (will certainly touch us only for) a certain number of days; لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى, no one shall enter Paradise save those who are Jews or Christians.

b) But if the verb to which أَنْ is subordinate, does not indicate any wish, effect, expectation, or the like; and the verb which is governed by أَنْ has the meaning of the perfect or present; in that case the indicative of the perfect or imperfect is used after أَنْ; as: أَعْلَمُ أَنْ قَالَ, *I know that he has said*; أَعْلَمُ أَنْ يَنَامَ, *I know that he is asleep*. As أَنْ, *quod*, *ὅτι*, is more usual in such clauses, the native grammarians designate أَنْ, when it has the same meaning as أَنْ and governs the indicative, by the name of *التَّخْفِيفُ مِنَ الثَّقِيلَةِ*, *the an that is lightened from the heavy form*, or, more shortly, *أَنْ التَّخَفَّفُ*, *the lightened an*: but when it is equivalent to the Latin *ut*, they call it *النَّاصِبَةُ*, *the an that governs the subjunctive* (الْمُضَارِعُ الْمَنْصُوبُ). After verbs of thinking, supposing, and doubting, when they refer to the future, أَنْ may govern the indicative of the imperfect, as *ظَنَنْتُ أَنْ يَقُومَ*, or the subjunctive, as *النَّاصِبَةُ*; e. g. *ظَنَنْتُ أَنْ يَقُومَ*, *I think he will get up*.

2) By *لِ*, *that, in order that* (originally a preposition, Vol. I. §. 356, 3); *لِ*, *لِ*, and *لِ*, *id.*; *كَيْلَا*, *كَيْلَا*, and *لَيْلَا*, *that not, in order that not*; particles which indicate the

intention of the agent and the object of the act. For example:

يَنْبَغِي أَنْ يَسْأَلَ الْمُسْلِمُ اللَّهَ تَعَالَى الْعَافِيَةَ لِيَصُونَهُ عَنِ الْبَلَايَا, *it behoves the Muslim to ask God (may he be exalted!) to keep him in health, that he preserve him from misfortunes*; إِذَا حَفِظْتَ شَيْئًا فَعَلِّقْهُ كَيْ تَعُودَ إِلَيْهِ عَلَى التَّابِيدِ, *when you have learned anything, write it down, so that you may constantly refer to it*; لَمْ نَشْتَغِلْ بِذِكْرِ ذَلِكَ كَيْلًا يَطُولَ الْكِتَابُ, *we have not occupied ourselves with giving an account of this, in order that the book might not become too long*; إِنَّمَا قَالَ ذَلِكَ لِمَّا يُسْتَحَقَّفُ بِالْعِلْمِ, *he said this only in order that learning might not be disparaged*.

3) *a.* By حَتَّى (also originally a preposition, Vol. I. §. 358, 2), *until, until that, that, in order that*, when it expresses the intention of the agent and the object of the act, or the result of the act, as taking place not without the will of the agent or, at least, according to his expectation. For example: لَا بُدَّ مِنَ التَّأَمُّلِ قَبْلَ الْكَلَامِ حَتَّى يَكُونَ صَوَابًا, *we must meditate before we speak, in order that our words may be appropriate*; يَنْبَغِي أَنْ لَا يُضْعِفَ النَّفْسَ حَتَّى يَنْقَطِعَ عَنِ الْعَمَلِ, *he must not weaken the spirit so that it is hindered from acting*; قُولُوا لَهُ إِنْ شَاءَ فَلْيَجْلِسْ وَلْيُعْطِنِي يَدَهُ حَتَّى أَقْبِمَهُ أَوْ يَقْعِدَنِي, *tell him, if he chooses, to sit down and give me his hand, that I may force him to rise or he force me to sit down*. — *b.* But if حَتَّى expresses only a simple temporal limit, or the mere effect or result of an act, without any implied design or expectation on the part of the agent, it is followed by the perfect or the indicative of the

imperfect. For example: سَارُوا حَتَّى طَلَعَتِ الشَّمْسُ, *they journeyed till the sun was up*; فَيَهْرُبُ حَتَّى أَبْعَدَ, *and so he fled till he got a great way off*; مَرَضَ حَتَّى لَا يَرْجُونَ, *he is so ill that they have no hope of his living*; فَلِذَلِكَ, *and on this account* they were enabled by God's help to acquire and diffuse knowledge to such an extent, that their name will maintain itself till the day of the resurrection.

Rem. With حَتَّى compare the Latin *donec*.

4) By ف, when this particle introduces a clause that expresses the result or effect of a preceding clause. The preceding clause must contain an imperative (affirmative or negative), or words equivalent in meaning to an imperative; or else it must express a wish or hope, or ask a question; or, finally, be a negative clause. The signification of ف in all these cases is equivalent to that of حَتَّى. For example: اِغْفِرْ لِي يَا رَبِّ فَأَدْخُلَ الْجَنَّةَ, *pardon me, O my Lord, so that I may enter Paradise*; لَا تُؤَاخِذْنِي فَأَهْلِكَ, *do not punish me, so that (or lest) I perish*; اللَّهُمَّ لَا تَكِلْنَا إِلَى أَنْفُسِنَا, *O God, hand us not over to ourselves, lest we be too feeble (for the charge), nor to (other) men, lest we perish*; لَيْتَ لِي مَالًا فَأَتَصَدَّقَ مِنْهُ, *would that I had money, that I might give part of it away in alms*; هَلْ زَيْدٌ فِي الدَّارِ فَأَمْضِيَ إِلَيْهِ, *is Z'ed at home, that I can go to him (= tell me whether Z. is at home, so that*

&c.)? يَا ابْنَ الْكَرَامِ أَلَا تَدْنُو فَنُبْصِرَ مَا قَدْ حَدَّثُوكَ (O son of the noble, wilt thou not draw near, that thou mayest see what they have told thee?) لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا sentence is not passed upon them, so that they die; مَا تَأْتِينَا فَنُحَدِّثْنَا thou dost not come to us to tell us something; تَقْدِّمُ إِلَيْهِ go up to him that he may sew it.

5) By وَ, when the governed verb expresses an act subordinate to, but simultaneous with, the act expressed by the previous clause; as: لَا تَنْتَهَ عَنِ خُلُقٍ وَتَأْتِيَ مِثْلَهُ do not restrain (others) from any habit, whilst you yourself practise one like it; هَلْ تَأْكُلُ السَّمَكَ وَتَشْرَبُ اللَّبَنَ do you eat fish and drink milk at the same time? The Arab grammarians call وَ, thus used, وَאוּ الْمَعِيَّةِ or وَاوِ الْجَمْعِ, the *wāw* of simultaneousness, and explain it by مَعَ أَنَّ.

6) By أَوْ, when it is equivalent either to إِلَّا أَنْ, unless that, or to إِلَىٰ أَنْ or حَتَّىٰ, until that; as: لَا أَتْلُكَنَّ الْكَافِرَ أَوْ يُسْلِمَ I will certainly kill the unbeliever, unless he becomes a Muslim; لَا أَزِمَنَّكَ أَوْ تُعْطِيَنِي حَقِّي I will stick to you till you give me my due; لَا أَتَسَهِّلَنَّ الْأَصْغَبَ أَوْ أَدْرِكَ الْمَنَى I will deem everything difficult easy, until I attain my wishes. In the former case, the preceding act is to be conceived as taking place but once and as momentary; in the latter, as repeated and continued.

7) By إِذَا or إِذَا دُنِ, in that case, well then, when this particle commences a clause expressing the result or effect of a previous statement, provided that the verb in the subordinate

clause refers to a really future time, and that it is in immediate juxtaposition to **إِذَنْ**, or, at least, separated from it only by the negative **لَا** or by an asseveration. For example, one may say: **أَنَا آتِيكَ غَدًا**, *I will come to you tomorrow*, and the reply may be: **إِذَنْ أَكْرَمَكَ**, *well then, I will treat you with respect*, or, **إِذَنْ وَاللَّهِ أَكْرَمَكَ**, *well then, by God, I will &c.*, or **إِذَنْ لَا أَهْيَيْكَ**, *well then, I will not insult you*. — If the particle **وَ** be prefixed to **إِذَنْ**, the verb may be put in the indicative as well as the subjunctive, e. g. **وَإِذَنْ أَكْرَمَكَ**; but if any of the other conditions specified above be violated, the indicative alone can be used: e. g. **أَحِبُّكَ**, *I am fond of you*, **إِذَنْ أَظُنُّكَ صَادِقًا**, *well, I think you speak the truth* (where the verb refers to present, and not to future, time); or **إِذَنْ زَيْدٌ يَكْرِمُكَ**, *I shall visit Zeid, Zeid will treat you with respect* (where **زَيْدٌ** separates **إِذَنْ** from the verb).

Rem. Owing to the Hebrew having lost the final vowels of the imperfect, the form which it employs after such particles as **וְ**, **אֲשֶׁר**, **כִּי**, **עַד**, &c., can no longer be distinguished from that which expresses the indicative. See Gesenius' Gr. §. 125, 3. *a*. The same remark applies to the Syriac; but the Ethiopic makes a distinction, using, for example, the form **የጎጠጠ**: *yēṅṅēr* (root **ገጠጠ**: *naḡara*, to speak) for the indicative, and **የገጠጠ**: *yēṅṅēr* for the subjunctive. See Dillmann's Gr. §. 90.

16. Since, in Arabic, the subjunctive is governed only by the conjunction **أَنْ**, *that*, and other conjunctions that have

the meaning of أَنْ, the indicative must be used in all other subordinate clauses, whether they be dependent upon a conjunctive or relative word, or simply annexed to an undefined substantive; as: أَعْطَانِي مَا أَكُلُ, *he gave me what I was to eat*; لَا يَدْرِي أَيْنَ يَذْهَبُ, *he does not know where he is to go*; سَيَدْخُلُهُمْ جَنَّاتٌ يَجْلُدُونَ فِيهَا, *he will bring them into gardens, to dwell in them for ever*. In such sentences the Arabic language does not distinguish the *intention* from the *effect*. Hence the first example may also be translated: *he gave me what I ate (at that time), or what I am (now) eating, or what I shall (hereafter) eat*; the second: *where he is going or will go*; the third: *in which they shall dwell for ever*.

17. The *Jussive*, — connected with the imperative both in form and signification, — implies an *order*. It is used:

1) With the particle لِ prefixed (which is very rarely omitted, except perhaps in poetry), instead of the imperative; as: لِيُنْفِقْ ذُو سَعَةٍ, *let the possessor of wealth lay out (money)*; لِيَقُمْ الْمُتَّقُونَ, *let those that fear God, arise*. If the particle وَ or ف be prefixed to لِ, as is often the case, then لِ loses its vowel; as: إِنْ حَدَثَ بِي حَدِيثٌ فَلْتَبَعْ وَلْتَقَسِّمْ, *if anything happens to me, let it be sold and (the proceeds) divided in such and such a way*; مَنْ أَرَادَ أَنْ يَتْرِكَ عَلَيْنَا هَذَا سَاعَةً فَلْيَتْرِكْهُ السَّاعَةَ, *whoever wishes to give up (the study of) this science of ours for a time,*

let him do so now. It is the *third* person of the jussive that is most used in this way.

2) After the particle لَا, *not*, in connection with which it expresses a prohibition or a wish that something may not be done; as: لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا, *be not grieved, for God is with us*; لَا تَنْقُضْ مَا فَعَلَ سَعْدٌ, *do not break through what Sa'd has done.*

3) In the protasis and apodosis of correlative conditional clauses, that depend upon إِنْ or any particle having the sense of إِنْ (§. 6). It stands in the protasis, when the verb is neither a perfect, nor an imperfect preceded by كَانَ, but a simple imperfect; and in the apodosis, when the verb is likewise a simple imperfect, and not separated from the protasis by the conjunction فَ (for if this latter be the case, the indicative must be used). For example: إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ, *whether you conceal what is in your breasts, or disclose it, God will know it*; أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ مَا تَفْعَلُوا مِنْ خَيْرٍ, *whatever good you do, God will know it*; أَيْنَمَا أَتَيْنَا إِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ, *wherever you are, death will overtake you; if ye do it, it is a trespass (against God's law) of which ye make yourselves guilty*; مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزَدَ لَهُ فِي حَرْثِهِ, *whosoever chooses the tillage of the life to come, to him will we give an ample increase in his tillage*; إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ, *if he steals, (why,) a brother of his has stolen before*; مَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ تَحْصًا, *whosoever believes in his Lord, will dread no evil.* — The jussive also stands

in the apodosis, when the protasis contains a verb in the imperative; as: *عِشْ قَنِعًا تَكُنْ مَلِكًا*, *live contented and you will be a king*; *أَوْفُوا بِعَهْدِكُمْ أَوْ بَعِّهْدِي*, *be faithful to your engagement, and I will be faithful to mine*. — The jussive is used in a protasis that is dependent upon *إِنْ*, &c., because, when anything is supposed or assumed, an order is, as it were, made that it be given or take place. That this is the correct account of the matter, is evident from the fact of the jussive being employed in the apodosis as well of an imperative as of a conditional protasis. The use of the jussive in the apodosis, again, has for its reason, that, when a thing takes place or is assumed, whatever depends upon it takes place or is assumed at the same time; and, consequently, when the one thing is ordered, the other too seems to be ordered at the same time.

Rem. The Hebrew cannot, owing to the loss of the final vowels, distinguish in every case the jussive from the indicative and subjunctive; but the shortened form of the imperfect, wherever it exists, is the proper one to be used in all the above cases. See Gesenius' Gr. §. 126, 2. It has, however, no particle corresponding to *J*, and uses *ל* in certain cases instead of *לָ* (*לָ*); see Gesenius' Gr. §. 125, 3, *c*. — The Ethiopic employs the shorter form of the imperfect, *የጎጆ*: *yəngēr*, to express the jussive as well as the subjunctive (see §. 15, rem.), and often prefixes to it the particle *ለ*: *la* = *J*. See Dillmann's Gr. §. 90, §. 169, 7, and §. 197, *a* (the second paragraph).

18. The jussive is also used after the particles *لَمْ*, *not*, and *لَبَّأ*, *not yet* (compounded of *لَمْ* and the *أَلَدَّيَوْمَ*,

§. 7); e. g. *أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ*, *dost thou not know, that God's is the sovereignty over the heavens and the earth?* *لَمَّا يَذُوقُوا عَذَابِ*, *they have not yet tasted my punishment*; *وَلَمَّا تَمُضْ لِلْبَيْنِ سَاعَةً*, *is this so, and we have not yet been (or ere we have been) parted an hour?* The verb after *لَمْ* and *لَمَّا* has, however, only the form, not the signification, of the jussive, and their effect upon the following imperfect seems to be similar to that which the Hebrew *wāw consecutivum* (.) exercises upon the imperfect annexed to it.

Rem. If the particle *لَمْ* be followed by two or more imperfects, of which the second depends upon the first, the third upon the second, and so on, then, of course, the first alone is put in the jussive; e. g. *لَمْ يَكُنْ يَعْرِفُ يَسْبَحُ*, *he did not know (how) to swim*. See §. 12 and §. 8, c.

19. The *Energetic* of the imperfect is used:

1) With the particle *لَ*, *truly, surely*, prefixed to it, both in simple asseverations and in those that are strengthened by an oath; as: *الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا*, *those who have fought in our (holy) cause, we will surely guide in our paths*; *لَتَرَوُنَّ الْجَحِيمَ*, *they shall surely see hell-fire*; *عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ*, *verily within a short time they shall repent it*; *وَاللَّهِ لَا وَدَّ بَتَّكُمْ غَيْرَ هَذَا الْأَدَبِ*, *by God! I will teach you manners different from these*; *فَبِعِزَّتِكَ لَاغْوِيَنَّهُمْ أَجْمَعِينَ*, *then, by thy glory, I will surely lead them all astray*.

2) In commands or prohibitions wishes and questions; as: *لَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ*, *do not die before you have become (or without having become) Muslims*; *لَايَتَكَ تَرْجِعُنَّ*, *would that you would come back!* *أَلَّا تَنْزِلَنَّ*, *why did you not come down?*

3) In the apodosis of correlative conditional clauses, in which case *ل* is prefixed to the protasis as well as to the apodosis; as: *وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ لَنْ لَمْ يَنْتَه*, *and if thou askest them, Who created the heavens and the earth and obliged the sun and moon to serve him? verily they will say, God*; *لَنْسَفَعَا بِالْأَنْصِصَةِ*, *verily, if he does not refrain, we will seize and drag him by the forelock.*

4) In the protasis of a sentence after *إِنَّمَا* (= *مَا*) *if*; as: *أَهْبَطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفَ عَلَيْهِمْ*, *get ye down from it (Paradise), all of you; and if there shall (hereafter) come unto you a direction from me, then whosoever shall follow my direction, on them no fear shall come*; *فَإِمَّا تَثَقَفَنَّاهُمْ فِي الْحَرْبِ*, *and if you capture them in battle, put to flight, by (making an example of) them, those who are behind them.*

Rem. On corresponding uses of the Hebrew energetic or cohortative, see Gesenius' Gr. §. 126.

20. No negative particle can be placed before the imperative, and, consequently, when a prohibition is uttered,

the jussive must be used; as: *أَمْكُثْ شَهْرَيْنِ وَلَا تَعَجَلْ فِي* *الْإِخْتِلَافِ إِلَى الْأَثَمَةِ*, *remain two months, and be not in a haste to run from one 'imam to another.* — The energetic forms of the imperative serve to increase its force; as: *تَعَلَّمَنَّ أَنْ طَوْلَ الْعَيْشِ تَعْذِيبُ*, *strike, by God! learn that length of life is a punishment or torment* (*تَعْذِيبُ* in rhyme for *تَعْذِيبُ*); *الْكِبْرِيَاءُ لِرَبِّنَا صِفَةٌ لَهُ تَخْصُوصَةٌ*; (*تَعْذِيبُ* in rhyme for *تَعْذِيبُ*); *فَتَكَنَّبْنَاهَا وَأَتَّقِ*, *glory belongs to God (alone), as an attribute peculiar to him; therefore keep thyself afar from it, and fear him.*

Rem. The same remarks apply to the imperative and its lengthened form in Hebrew.

3. The Government of the Verb.

21. The verb may govern either *a) the accusative* of a noun, or *b) a preposition with the genitive* of a noun, which takes the place of the accusative and gives greater precision and accuracy to the expression. — This government is not restricted to the finite tenses of the verb, but extends to the *nomen verbi* or *actionis*, the *nomina agentis* and *patientis*, and other verbal substantives and adjectives, whenever and in so far as these different kinds of nouns contain somewhat of the conception or nature of the verb. — The verb, too, need not necessarily be expressed; it may be understood, or it may lie concealed, as it were, in a particle that has a verbal force.

a. The Accusative.

22. The verb governs the *accusative* of the noun — which we may call the *determinative* case of the verb or the *adverbial* case (see Vol. I. §. 364) — either

1) as an *objective complement* (determinans), i. e. as that which, by assigning its object, limits and restricts the act; or

2) as an *adverbial complement* in a stricter sense, indicating various limitations of the verb, which are expressed in non-Shemitic languages by adverbs, prepositions with their respective cases, conjunctive clauses, or (as in the Slavonic languages) by the instrumental case.

23. Most *transitive* verbs take the objective complement in the accusative, though a considerable number of them are connected with the object by means of a preposition. Not a few are construed in both ways with a variety of signification, and different prepositions may sometimes be joined to the same verb with a difference of meaning; e. g. دَعَا, *he called him*; دَعَا لَهُ بِكَذَا, *he prayed that he might receive something as a blessing*; دَعَا عَلَيْهِ, *he cursed him*. In other cases a transitive verb may be construed indifferently with the accusative or with a preposition and the genitive, the former being the older and more vigorous, the latter the younger and feebler construction; e. g. عَلِقَ, *to adhere to, to attach oneself to*, and لَحِقَ, *to adhere to, to overtake*, are construed indifferently with the accusative of the person or with بِ and the genitive. More rarely the converse is the case, the accusative being the later and less correct construction; e. g. فَرَغَ, *to have finished, to be done*

with, is construed with **مِنْ**, and **أَحْتَاجَ**, *to have need of*, *to be in want of*, with **إِلَى**, whereas in modern Arabic both take the accusative.

Rem. *a*. Transitive verbs are called by the Arab grammarians **الْأَفْعَالُ الْمُتَعَدِّيَّةُ**, and they designate by this name not only those verbs that govern their object in the accusative, but also those that connect themselves with it by means of a preposition. The former are distinguished as **الْأَفْعَالُ الْمُتَعَدِّيَّةُ بِأَنْفُسِهَا**, *the verbs that pass on (to an object) through themselves* (and not by help of a preposition), and the latter as **الْأَفْعَالُ الْمُتَعَدِّيَّةُ بِغَيْرِهَا**, *the verbs that pass on (to an object) through something else than themselves* (viz. **بِحَرْفٍ جَرٍّ**, *through a preposition*). For example, **بَلَغَ**, *to reach, to arrive* (of a message, &c.), is a **فِعْلٌ مُتَعَدٍّ بِنَفْسِهِ**, because we say **بَلَغَنِي الْخَبَرُ**, *the news reached me*; but **قَدَرَ**, *to have power, to be able*, is a **فِعْلٌ مُتَعَدٍّ بِغَيْرِهِ**, because it is construed with **عَلَى** and we say **قَدَرَ عَلَى شَيْءٍ**, *he was able to do something*.

Rem. *b*. Only careful study and the use of the dictionary can teach the learner whether a verb is construed with the accusative, or with a preposition, or with both; and, if more than one construction be admissible, what are the different meanings that the verb assumes. Here we merely remark that verbs signifying *to come*, which are construed in Latin and English with prepositions, admit in Arabic also the accusative; as: **إِنَّ الْغُرَبَاءَ وَالْأَوْلَادَ جَاءَنَا عَامِرٌ**, *Amir came to us*; **يَأْتُونَنِي مِنَ أَطْطَارِ الْأَرْضِ الْكِبَرَاءُ**, *strangers and the sons of noblemen come to me from (all) quarters of the earth* (compare in Hebrew נִבְּ with the accusative; e. g. Ps. 100, 4; Prov. 2, 19; Lament.

1, 10). Hence these verbs have in Arabic a *personal passive*, so that we may say *أَتَى بِشَيْءٍ*, lit. *he was come to with a thing*, i. e. it was brought to him, the active construction being *أَتَاهُ بِشَيْءٍ*, *he came to him with a thing*, i. e. he brought it to him.

24. Many verbs take *two objective complements in the accusative*, either both of the person, or both of the thing, or the one of the person and the other of the thing. — These verbs form *two classes*, according to the relation of their objects to one another; the first class consisting of those whose objects are different from, and in no way connected with, one another, the second of those whose objects stand to one another in the relation of subject and predicate. — a) To the *first* class belong all causatives of the second and fourth verbal forms (Vol. I. §. 41 and 45), whose ground-form is transitive and governs an accusative, as also verbs that signify *to fill* or *satisfy*, *give*, *deprive*, *forbid*, *ask*, *entreat*, and the like, the most of which have likewise a causative meaning. For example: *أَعْلَمَنِي الْأَمْرَ*, *he informed me of the thing* (lit. *he made me know it*); *عَلَّمَهُ عِلْمَ* *الْهَيْئَةِ*, *he taught him the science of astronomy*; *زَوَّجْتُ زَيْدًا ابْنَةَ أَخِي*, *I gave Zeid my brother's daughter in marriage*; *أَشْبَعُهُ خُبْرًا*, *he filled the bucket with water*; *مَلَأَ الدَّلْوَ مَاءً*, *he let him eat as much bread as he could* (*شَبِعَ خُبْرًا*, *he ate as much bread as he could*); *أَطْعَمَهُ السَّيْفَ*, *he let him taste the sword* (ran him through with it); *سَقَوْا زَيْدًا خَمْرًا*, *they gave Zeid poisoned wine to drink*; *أَعْطَاهُ* *الْكِتَابَ*, *he gave him the book*; *رَزَقَهُ اللَّهُ الْعَمَرَ*, *God gave*

him his life; وَفَّاهُ اللَّبَنَ, *he gave him milk in abundance*;
 وَعَدَنَا اللَّهُ الْجَيُوءَ, *he recited a poem to me*; الْأَبَدِيَّةَ, *God has promised us everlasting life*; حَرَمَهُ اللَّهُ, *God has deprived him of the blessing of learning*;
 قِنَّا عَذَابَ النَّارِ, *preserve us from the punishment of hell-fire*
 (imperative of وَقَى, Vol. I. §. 178); اِسْأَلِ اللَّهَ الْعَفْوَ, *ask pardon of God*. — *b)* To the second class belong 1) verbs that mean *to make, appoint, call, name*, and the like; and 2) those verbs which are called by the Arab grammarians أَفْعَالُ الْقُلُوبِ, *verbs of the heart*, i. e. which signify an act that takes place in the mind, or أَفْعَالُ الْيَقِينِ وَالشَّكِّ, *verbs of certainty and doubt* (such as رَأَى, *to think*, عَلِمَ, *to know*, وَجَدَ, *to find, to perceive*, دَرَى, *to know*; خَالَ, *to think, to imagine*, ظَنَّ, *to think, to believe*, حَسِبَ, *to think, to reckon*, زَعَمَ, *to think, to deem*, عَدَّ, *to count, to reckon*, and حَاجَّ, *to think, to imagine*). For example:
 جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا, *he hath made the earth a bed for you*;
 صَيَّرْتُ الطِّينَ إِبْرِيْقًا, *I have made the clay into a jug*;
 اخْتَرَهُ اللَّهُ إِبْرَاهِيمَ خَلِيْلًا, *God chose Abraham for a friend*;
 سَمَّيْتُ كِتَابِي تَعْلِيْمَ, *I called him Mokammèd*; دَعَوْتُهُ مُحَمَّدًا, *I named my book, The Instruction of the Learner in the Path of Learning*;
 عَلِمْتُ زَيْدًا جَاهِلًا, *I know Zèid is a fool*;
 رَأَيْتُ أَحَقَّ الْحَقِّ حَقَّ الْمُعَلِّمِ, *I think the duty we owe to a teacher the greatest of duties*;
 لَا تَحْسِبَنَّ الَّذِينَ قَتَلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا, *do not deem*

those dead who have been slain in the path of God (i. e. for the sake of their religion); وَجَدْتُهُ شَيْخًا حَلِيمًا, I found him a mild (or gentle) old man; مَا أَظُنُّ السَّاعَةَ قَائِمَةً, I do not think that the hour (of judgment) is at hand.

Rem. a. Of the two objective complements, that which is the subject is called **الْمَفْعُولُ الْأَوَّلُ**, *the first object*, and the other, or predicate, **الْمَفْعُولُ الثَّانِي**, *the second object*.

Rem. b. When verbs like **رَأَى** and **وَجَدَ** are mere **أَفْعَالُ الْحِسِّ** or *verbs of sense*, — i. e. express nothing but acts of the external organs of sense, — they may still be connected with two accusatives, but the second accusative is no longer a **مَفْعُولٌ ثَانٍ** or *second object*, but a **حَالٌ** or *circumstantial accusative*, i. e. an accusative expressing a state or condition of the object in actual connection with those acts; e. g. **رَأَيْتُكَ نَائِمًا**, *I saw you sleeping*; **وَجَدْتُهُ مَرِيضًا**, *I found him sick* (in a state of sleep, of sickness). The learner will observe that, in these and similar phrases, **رَأَى** and **وَجَدَ** may often be translated by the very same words, whether they are **أَفْعَالُ الْقَلْبِ** or **أَفْعَالُ الْحِسِّ**; but, in the latter case, the object is merely the individual, apart from any predicate, whereas, in the former, it is the logical proposition *you were asleep*, *he was sick*, that is to say, the individual as the possessor of this quality.

Rem. c. The fourth form of the **أَفْعَالُ الْقَلْبِ** governs three accusatives; e. g. **يُرِيكُمْ أَعْمَالَكُمْ خَيْرِيَّةً**, *he will*

make you think your actions bad, or he will show you that your actions are bad.

Rem. d. The **أَفْعَالُ الْقَلْبِ** may also be construed so as to exercise no grammatical influence upon the clause that is immediately dependent upon them. This happens 1) when the verb is inserted parenthetically, as: **زَيْدٌ ظَنَّتُ جَائِلٌ**, *Zèid is, I think (or as I think), a fool*; 2) when it is placed at the beginning of the sentence, but the dependent clause is either negative, or interrogative, or else an affirmative clause introduced by the particle **لَ**, *truly*; e. g. **عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ**, *ye know we are not come to work evil on the earth*; **مَا عَلِمْتَ أَيُّهُمْ جَاءَ**, *do you not know which of them has come?* **لَمْ أَدْرِ مَتَى يَجِيءُ**, *I did not know when he would come*; **ظَنَّتُ لَزَيْدٌ قَائِمٌ**, *I think Zèid is standing up*. In the last example **لَزَيْدٌ قَائِمٌ** is virtually in the accusative, for if another object be added, without the particle **لَ** being prefixed to it, it is put in the accusative; e. g. **ظَنَّتُ لَزَيْدٌ قَائِمٌ وَعَمْرًا مُنْطَلِقًا**, *I think Zèid is standing up and Amr going away*. In modern Arabic the particle **أَنَّ** is interposed between the **فِعْلُ الْقَلْبِ** and a dependent interrogative clause; as: **لَمْ أَدْرِ أَنَّهُ مَتَى**; **مَا عَلِمْتُ أَنَّ أَيُّهُمْ جَاءَ**; **لَمْ أَدْرِ أَنَّ يُبَيِّنَ أَوَّلًا أَنَّ الْأَسْمَ مَا هُوَ**; **يَجِيءُ** *it must be first explained what the noun is*.

Rem. e. In reference to the first class of the verbs that govern two accusatives, see Gesenius' Heb. Gr. §. 136, 1, 2 (in connection with §. 135, in particular, paragraph 3); and in reference to the

first division of the second class, §. 136, 2, the second paragraph.

25. If the verbs of the two classes mentioned in §. 24. are put in the *passive* voice, one of the two accusatives becomes the nominative. — In the case of the *first* class, it is the accusative of the person; e. g. عَلَّمَ عِلْمَ الْهَيْئَةِ, *he was taught the science of astronomy*; أَطْعِمَ السَّيْفَ, *he was made to taste the sword* (was stabbed with it); سُقِيَ الزَّوْزِيرُ مَاءً مَسْمُومًا, *poisoned water was given to the vizir to drink*; رُزِقَ الْعَمْرُ, *life was granted him*; أَنْشِدْتُ, *a poem by another (author) was recited to me*; حُرِمَ بَرَكَةَ الْعِلْمِ, *he was deprived of the blessing of knowledge*. Should it happen that both accusatives are accusatives of the person, that which is next to the verb becomes the nominative; as: زَوَّجَ زَيْدٌ ابْنَةَ أَخِي, *my brother's daughter was given in marriage to Zeid*. If both are accusatives of the thing, that one becomes the nominative which designates the thing that is affected by, or receives or passes into the other, or the reverse; as: مُلِئَتِ الدَّلْوُ مَاءً, *the bucket was filled with water*. — In the case of the *second* class, that accusative which is the subject of the other becomes the nominative; e. g. جُعِلَتْ لَكُمْ الْأَرْضُ فِرَاشًا, *the earth has been made a bed for you*; صُبِّرَ الْقَطِينُ إِبْرَيْقًا, *the clay has been made into a jug*; حُسِبُوا أَمْوَاتًا, *they are deemed dead*.

Rem. a. As the verb أَتَى, *to come*, is construed with the

accusative of the person (§. 23, rem. b), its fourth form (آتَى) becomes doubly transitive, and takes an accusative both of the person and of the thing; e. g. أَتَى مُوسَى بَنِي إِسْرَائِيلَ الْكِتَابَ, *Moses brought the (holy) book to the children of Israel* (lit. *made it come to them*). Now, as this accusative of the thing is the nearer object of أَتَى, we should expect it to become the nominative when the verb passes into the passive (أُوتِيَ); but the reverse is the case, because the person is of greater importance than the thing. We say therefore أُوتِيَ بَنُو إِسْرَائِيلَ الْكِتَابَ, *the (holy) book was brought to the children of Israel*, and not أُوتِيَ الْكِتَابُ بَنِي إِسْرَائِيلَ.

Rem. b. If the verb should happen to govern three accusatives in the active voice (§. 24, rem. c), that which is next to the verb becomes the nominative to the passive; e. g. قُبِّيتُ لَيْلَى بِالْعِرَاقِ مَرِيضَةً, *I was informed (that) Lèila is sick in el-Irak*; إِذَا أَخْبَرْتَنِي دَنِفًا, *when thou art told (that) I am sick*.

Rem. c. On the Hebrew construction, see Gesenius' Gr. §. 140, 1.

26. All verbs, whether transitive or intransitive, active or passive, may take their own abstract nouns (nomina verbi, vol. I. §. 195), as also the deverbal nouns of the classes nomina vicis and nomina speciei (vol. I. §§. 193, 219, 220), as objective complements in the accusative. This may be the case either when they have no other objective complement or complements, or when they have

one or more; and the verbal noun may either stand alone, or it may be connected with an adjective or demonstrative pronoun, a noun in the genitive, or a descriptive or relative clause. For example: *ضَرَبَ ضَرْبًا*, lit. *he struck a striking*; *نَامَ نَوْمًا*, *he slept a sleep*; *سَارَ سَيْرًا*, *he journeyed a journey*; *ضُرِبَ ضَرْبًا*, lit. *he was struck (with) a striking*, or, impersonally, *there was struck a striking*; *ضُرِبْتُ ضَرْبًا*, lit. *I was struck (with) a striking*; *سِيرَ سَيْرًا*, lit. *there was journeyed a journey*; *ضَرَبْتُهُ ضَرْبَةً وَضَرَبَنِي ضَرْبَتَيْنِ*, *I struck him one stroke and he struck me two* (*ضَرَبَنِي ضَرْبَيْنِ* would mean *he struck me on two different occasions*, without specifying the number of blows he gave); *ضَرَبْتُهُ ضَرْبَةً*, *I gave him a particular sort of stroke and he gave me a particular kind of thrust*; *ضَرَبَ زَيْدًا رَأْسَهُ ضَرْبًا*, lit. *he struck Zèid (as to) his head (with) a striking*; *ضَرَبْتُهُ ضَرْبًا شَدِيدًا*, or, omitting the nomen verbi, *ضَرَبْتُهُ شَدِيدًا*, *I gave him a violent beating*; * *مَشَى مَشْيَةً حَسَنَةً*, *he walked (with) a graceful gait*; *ضَرَبَنِي هَذَا الضَّرْبَ*, *he beat me in this manner*, lit. *(with) this beating*; *ضَرَبَهُ ضَرْبٌ ضَرْبَ الْمَوْتِ*, *he beat him to death*; *ضَرَبَنِي خَافَ خَوْفَ الْجَبَانِ*, *he feared as a coward fears*;

*) The undetermined object in such phrases as *ضَرَبْتُهُ شَدِيدًا* may, however, where the sense allows or requires it, assume a more definite meaning, and be viewed as an accusative of time; e.g. *سَارُوا طَوِيلًا* may be translated *they travelled a long time*, scil. *زَمَانًا طَوِيلًا*.

أَوْجَعَنِي ضَرْبًا, *he beat me so as to hurt me much*, lit. *he beat me a beating that pained me*; ضَرَبَنِي الضَّرْبَ الَّذِي لَا يَخْفَى عَلَيْكَ, *he gave me a good beating, as you know well*, lit. *he beat me the beating which is not concealed from you*.—This objective complement, which is called by the Arab grammarians *الْمَفْعُولُ الْمَطْلُوقُ*, *the absolute object*,* or *الْمَصْدَرُ* (see Vol. I. §. 195, rem.), is used in the two following ways.

1) When it stands alone and undefined, it is used *لِلتَّأْكِيدِ*, *for strengthening*, or *لِلتَّعْظِيمِ*, *for magnifying*, i. e. to add greater force to the verb; e. g. إِذَا زَلَزَلَتِ الْأَرْضُ زَلَزَالًا, *when the earth shall tremble a trembling* (but what a trembling!), i. e. *shall tremble violently*; إِذَا رَجَّتِ الْأَرْضُ رَجًّا, *when the earth shall be shaken with a shaking* (i. e. *shaken violently*), and *the mountains shattered with a shattering* (i. e. *shattered to atoms*); رَضَّ عِظَامَهُ رَضًّا, *he crushed his bones with a crushing* (i. e. *crushed them to pieces*). This signification lies in the indefiniteness of the verbal noun, which leaves the verbal idea quite unlimited in its force and effect.

2) When it is connected with an adjective or demonstrative pronoun, a genitive, or a descriptive or relative clause (see the examples given above), it defines and limits the verbal idea by an addition which is expressed in our

*) Because it does not, like the object in a narrower sense, depend only upon a verb that governs one, two, or three accusatives in the active voice, or one or two accusatives in the passive.

family of languages by means of an adverb or a relative clause.

If the **الْمَفْعُولُ الْمَطْلُوقُ** be a nomen vicis, it is used **لِلتَّعْدَادِ**, *for enumeration*; and if it be a nomen speciei, or have an adjective, &c., connected with it, it is used **لِلنَّوْعِ**, *to indicate the kind, for specification*, or **لِلتَّمْيِيزِ**, *for distinction*.

Rem. *a*. Instead of the nomen verbi of the same finite verb, that of another verb of the same meaning, or else a concrete substantive, is sometimes employed; as: **جَلَسَ قُعُودًا**, lit. *he sat a sitting*; **انْهَرَمُوا هَزِيمَةً شَنِيعَةً**, *they fled a shameful flight*.

Rem. *b*. The accusative of the nomen verbi remains, as we have seen, unchanged, when the active voice, on which it depends, passes into the passive. It may, however, be changed into the nominative, when there is no other subject, as **ضُرِبَ ضَرْبٌ**, *a striking was struck*, a form of expression that corresponds to the impersonal passive of our languages. When the accusative is employed, the verb is impersonal; when the nominative, it is personal.

Rem. *c*. Compare the uses of the Hebrew infinitives **לְקַחַל** and **קָחַל** as explained in Gesenius' Gr. §§. 128, 129, and see also §. 135, 1, rem. 1.

27. It has been mentioned above (§. 21), that the nomina verbi derived from verbs that govern an objective complement in the accusative, may be construed in the same way as the finite verbs themselves. We shall here enter into some further details on this point.

1) If only the objective complement of the act, (and not likewise its subject,) be expressed, it is put after the nomen actionis in the genitive*; unless it be separated from the nomen actionis by one or more words, in which case it is put in the accusative, because the genitive can never be parted from the word that governs it. For example: *لَا يَسَامُ الْإِنْسَانُ مِنْ دُعَاءِ اللَّهِ*, *let a human being never get tired of calling upon (or praying to) God*; *إِطْعَامُ فِي يَوْمِ ذِي مَسْغَبَةٍ يَتِيمًا*, *to give an orphan food in time of famine*; *بِضَرْبِ بِالسَّيُوفِ رُؤُوسَ قَوْمٍ*, *by cutting off with swords the heads of some people*. In like manner, the object is put in the accusative, when the nomen actionis is defined by the article, because a noun, when so defined, cannot take a genitive after it; as: *ضَعِيفُ النَّيْكَايَةِ أَعْدَاءُهُ*, *feeble in harming his enemies*; *لَمْ أَكُنْ عَنِ الضَّرْبِ مِسْمَعًا*, *I did not desist from striking Mismá*.

Rem. On the Hebrew construction, see Gesenius' Gr. §. 130, 1, along with the note †.

2) If both the subject and the objective complement of the act be expressed, three constructions are permitted. a) The subject may be put in the genitive, and the objective complement in the accusative; as: *كَانَ قَتْلُ الْخَلِيفَةِ جَعْفَرًا*, *in this year the chalif put G'afar to death* (lit. *the chalif's killing G. was in this year*); *أَذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ*, *think on God as ye think on your fathers*. b) The

*) This is called the objective genitive, to distinguish it from the subjective genitive or that which designates the subject of the act.

objective complement may be put in the genitive and the subject in the nominative; as: *سَفَتَهُمْ رِيحُ الْقَنَاءِ سَفَى الرَّمَالِ*: *يَدُ الدَّبُورِ*, *the wind of annihilation swept them away, as the hand of the west wind sweeps away the sands*; *تَنْفِي يَدَاهَا*, *her forefeet scatter the gravel every midday, as the money-changers scatter the dirhems whilst selecting them*; *مَدَعَ النَّاسَ كَافَّةً*, *her forefeet scatter the dirhems whilst selecting them*; *مِنْ مُخَاطَبَتِهِ أَحَدٌ بِسَيِّدِنَا*, *he gave orders to the entire people against any one's addressing him by the title of „our Lord“ (el nuestro Cid). c) The subject may be put in the nominative and the objective complement in the accusative; as: بَلَّغَنِي تَطْلِيْقُ الْيَوْمِ زَيْدٌ هِنْدًا*, *I have heard that Zèid has today divorced Hind*; *بَلَّغَنِي الْقَتْلُ مُحَمَّدٌ أَخَاهُ*, *I have heard that Mahmūd has murdered his brother*; *أَعْجَبَنِي ابْتِطَارُ*, *I am surprised at Mohāmmèd's expecting Amr on Friday*. The first of these three constructions is the most usual. The second is pretty common, especially when the objective complement is a pronoun. The third, in which the nomen actionis may be accompanied by the article, or by a specification of the time or place of the act in the genitive, is of comparatively rare occurrence.

Rem. a. If both the subject and the objective complement be pronouns, they may both be suffixed to the nomen actionis; e. g. *حُبِّيهِ عَلَّمَنِي التَّنَسُّكَ*, *my love of him has taught me to be religious*. Here the suffix of the first person is the subject, and that of the third person the accusative.*

*) *حُبٌّ* is, strictly speaking, an *إِسْمٌ مَصْدَرٍ*, and not an actual

Rem. *b.* Not only the nomina actionis, but also those nouns that are of similar force and signification, and which consequently can supply the place of the former, may be construed with the genitive of the subject and the accusative of the object. For example: *بِعِشْرَتِكَ الْكَرَامَ تُعَدُّ مِنْهُمْ*, *through thy associating with the noble, thou art reckoned one of them* (عِشْرَةٌ = مُعَاشَرَةٌ); *مِنْ قُبْلَةٍ الرَّجُلِ زَوَّجَتْهُ الْوُضُوءُ*, *ablution is (rendered necessary) by a man's kissing his wife* (قُبْلَةٌ = تَقْيِيلٌ); *وَبَعْدَ عَطَايِكَ الْيَأْنَةَ*, *and after thy giving the hundred grazing (camels)* (الرِّثَاعَا, *and after thy giving the hundred grazing (camels)* (الرِّثَاعَا = عَطَاً; الرِّثَاعَا in rhyme for عَطَاً).

Rem. *c.* What has been said of the nomina actionis of singly transitive verbs, applies equally to those of doubly transitive verbs. The only difference is, that the latter take an accusative after the objective genitive, or even add a second accusative to the first. For example: *تَعْلِيمُ الْمُنْعَلِمِ طَرِيقَ التَّعْلِمِ*, *the instruction of the learner in the path of learning*; *تَعْلِيمُ الْمُعَلِّمِ الْمُنْعَلِمِ*, *the teacher's instructing the learner &c.*; *إِنَّ النَّاسَ طَرِيقَ التَّعْلِمِ*, *the people have condemned Moḥammed's giving Amr poisoned bread to eat*.

Rem. *d.* The complement in the genitive may also be expressed, when it represents the subject of the act, by مِنْ; when it represents the object, by لِ (see §. 29); and when it indicates time or place, by فِي; e. g. حَبِيه, in rem. *a.*, by مِنْ نِي لَهُ, الْحُبُّ (الْحَاصِلُ) مِنْ نِي لَهُ,

مَصْدَرٌ (see §. 26); but it is used, instead of إِحْبَابٌ, as the *maṣḍar* of أَحَبَّ (IV. of حَبَّ), *to love*. See rem. *b.*

the love (that accrues) from me to him; سَفَى الرِّمَالِ يَدَ الدَّبُورِ;
 in §. 27, 2, by السَّفَى مِنْ يَدِ الدَّبُورِ لِلرِّمَالِ; and اِنْتِظَارُ
 اَلْاِنْتِظَارُ فِي يَوْمِ الْجُمُعَةِ, *ibid.*, by يَوْمِ الْجُمُعَةِ.

Rem. *e.* On the corresponding constructions in Hebrew, see Gesenius' Gr. §. 130.

28. In the case of verbs that govern their objective complement by means of a preposition, the nomen actionis retains that preposition; e. g. مَا لِي قُدْرَةٌ عَلَى ذَلِكَ, *I have no power to do this*, from قَدَرْتُ عَلَى شَيْءٍ. — The same thing holds good in the case of mixed government, the nearer object or accusative being converted into the genitive, and the more remote retaining its preposition; e. g. تَوْفِيقُ الْاِنْسَانِ لِلطَّاعَةِ, *man's being helped (by God) to obey (him)*. Occasionally, however, the closer connection by means of the genitive is substituted for the looser construction with a preposition; e. g. مَيْلُ الْاِسْلَامِ, *inclination (of the mind) towards 'el-'islām*, for اَلْمَيْلُ اِلَى الْاِسْلَامِ.

29. The nomen actionis often takes its objective complement not in the accusative but in the genitive with ل, in which case this preposition is used as an outward exponent of the relation that subsists between the nomen verbi and its object. Hence the Arab grammarians rightly call it اَللَّامُ لِتَقْوِيَةِ الْعَامِلِ, *the lām that strengthens the regent* (the nomen actionis or the verbal power that it possesses); for, since the verbal force that dwells in the nomen actionis

is less than that in the finite verb, the language helps the former to exercise its influence upon its object by annexing to it a preposition expressing the direction of the action towards the object. This construction with **لِ** is used in the following cases.

a) When the nomen actionis immediately precedes the object and is undefined (see §. 27, 1); as: **مِنْ غَيْرِ تَأْمَلٍ لِخَطَائِهِ وَصَوَابِهِ**, *without considering what was false and what true in it*, instead of **خَطَاءُهُ وَصَوَابُهُ**. This is especially the case when the nomen actionis is in the adverbial accusative (see §. 44); as: **أَقُومُ لَهُ تَعْظِيمًا لِأُسْتَاذِي**, *I stand up in his presence to shew respect to my teacher*, instead of **تَعْظِيمًا أُسْتَاذِي**; **إِنَّمَا قَالَ ذَلِكَ إِكْرَامًا لَهُ**; **أُسْتَاذِي**, *he said this only to do him honour*, instead of **إِيَّاهُ**.

b) When the nomen actionis immediately precedes the object, and is defined by the article (see §. 27, 1); as: **تَرَكُ الْبُطَالَةَ لِلنَّاسِ**, *the giving up of persecuting the people*.

c) When the genitive of the subject is interposed between the nomen actionis and the object (see §. 27, 2); as: **فَبَقِيَ أَنَّ تَسْخِينَ الشَّمْسِ لِلْأَرْضِ إِنَّمَا هُوَ عَلَى سَبِيلِ الْإِصْآةِ**, *it results, therefore, that the sun warms the earth in no other way than by his light* (lit. *that the sun's warming the earth is only by the way of his light*), for **لِلْبُطَالَةِ أَعْدَائِي لِي**; **الْأَرْضَ**, *because of my enemies' persecuting me*, for **إِيَّايَ**; **رَوَيْتُهُ لِلَّهِ**; **إِيَّايَ**, *his seeing God*; **تَبْلِيغِي لَكَ إِلَى مُنَاكَ**, *my enabling you to attain your wishes*.

In such clauses the choice between the older and closer construction with the accusative, and the later and looser with the preposition, is left in most cases to the taste and judgment of the writer.

Rem. a. In more modern Arabic إِلَى is often used لِتَقْوِيَةٍ instead of لَ ; as: إِدْكَارِي إِلَيْهِ, *my bearing him in mind*; رَدِّي إِلَى أَجْوَابِ, *my returning an answer*.

Rem. b. This use of لَ to designate the objective complement of the verb is common in Chaldee and Syriac, rare in Hebrew (see Gesenius' Gr. §. 151, 3, c) and Aethiopic (see Dillmann's Gr. §. 179). See §. 31, rem.

30. The nomina agentis, which hold a middle position between the verb and the noun, and partake of the force of both, may, like the nomina verbi, follow the government either of the verb or the noun, or of both. The following rules are to be observed regarding them.

1) If the nomen agentis has but *one* objective complement, this may be put either in the accusative or in the genitive; as: سَارِعُوا إِلَى جَنَّةٍ أُعِدَّتْ لِلْكَاطِبِينَ الْغَيْظِ, *hasten to a garden (Paradise) that is prepared for those who restrain (their) wrath*; كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ, *every soul is a taster of death (tastes or shall taste death)*; رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ, *our Lord! thou shalt be an assembler of (shalt assemble) mankind*; الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ, *who think that they shall be meeters of (shall meet) their Lord*. — The no-

mina agentis of directly transitive verbs admit of being construed, in so far as they have verbal power, either with the accusative or with the genitive, provided they have the meaning of the **الْمُضَارِعُ** or *imperfect* (historical imperfect, present, future). As the genitive connexion is in this case **غَيْرُ الْحَقِيقِيَّةِ**, improper or representative (see §. 75, rem.), the governing word may be defined by the article; as: **قَاتِلُ النَّاسِ** or **قَاتِلُ النَّاسِ**, *one who kills people*; **الْقَاتِلُ** **النَّاسِ** or **الْقَاتِلُ النَّاسِ**, *he who kills people*, = **الَّذِي يَقْتُلُ**. When, on the contrary, the nomina agentis of directly transitive verbs have the meaning of the *perfect* (perfect, plu-perfect, aorist, and future perfect), they approach more nearly to the nature of the noun that originates from them (as **كَاتِبٌ**, *writing, a writer*), and hence are construed, like this latter, with the genitive only. Further, since this genitive connection is **حَقِيقِيَّةٌ** or proper (see §. 75, rem.), the governing word cannot be defined by the article; as: **قَاتِلُ النَّاسِ** (and not **الْقَاتِلُ النَّاسِ** or **الْقَاتِلُ النَّاسِ**), *one who killed, has killed, had killed, or shall have killed people*, = **الَّذِي قَتَلَ**, or **الَّذِي كَانَ قَتَلَ**, or **الَّذِي يَكُونُ قَتَلَ**. The same remarks naturally apply, when the genitive is a pronominal suffix instead of a separate substantive; as: **لَا تَبِي** = **أَحَدٌ يَلُومُنِي**, *one who reproaches me*, and **لَا تَبِي** = **الَّذِي يَلُومُنِي**, *he who reproaches me*; but **الَّذِي يَلُومُنِي**, *he who reproached or has reproached me*, is **لَا تَبِي**, not **لَا تَبِي**. — If the nomen agentis be undefined, it go-

verns the accusative only in the following cases. *a)* When it is the attribute or the predicate of a (usually preceding) subject, or stands in the accusative to express a state or condition of that subject (see §. 40); e. g. *زَيْدٌ ضَارِبٌ أَبُوهُ*, *Zèid's father* (lit. *Zèid, his father*) *is beating* (or *will beat*) *a brother of mine*; *مَرَرْتُ بِفَارِسٍ طَالِبٍ ثَأْرَ أَبِيهِ*, *I passed by a horseman (who was) seeking revenge for the murder of his father*; *جَاءَنِي عَمْرٌو طَالِبًا أَدَبًا*, *Amr came to me seeking instruction*. *b)* After an interrogative or negative particle, when it is the attribute of a preceding or (less usually) following subject; e. g. *هَذَا مُكْرِمٌ أَنْتَ زَيْدًا*, *wilt thou treat Zèid with respect?* *مَا أَنْتَ بِتَابِعٍ قِبَلَتَهُمْ*, *thou dost not follow their kïbla*; *مَا يُجِيرُ أَحَدٌ عَدُوَّ أَحِبَّائِهِ*, *no one gives protection to the enemy of his friends*. *c)* After the interjection *يَا*, as the predicate of a suppressed subject; e. g. *يَا طَالِعًا جَبَلًا*, *O thou that art climbing a hill!*

Rem. *a.* The nomen agentis in the singular number, when followed by a substantive in the genitive, can take the article only when that substantive is itself defined by the article or governs another substantive that is so defined; e. g. *الضَّارِبُ الْعَبْدُ*, *he who beats the slave*; *الضَّارِبُ رَأْسُ الْعَبْدِ*, *he who beats the slave on the head* (lit. *beats the head of the slave*); but we cannot say *الضَّارِبُ عَبْدٌ*, nor *الضَّارِبُ عَبْدٌ زَيْدٌ*, nor even *الضَّارِبُ عَبْدٌ زَيْدٌ* or *الضَّارِبُ عَبْدٌ زَيْدٌ*. The reason of this seems to be that a certain equipoise may be preserved between the *الْمُضَافُ*, or governing word, and the

الْمُضَافُ إِلَيْهِ, or governed word. On the other hand, the article may be prefixed to the dual or to the pluralis sanus masc., even when the following genitive is not defined in either of the above ways; because, after the rejection of the terminations ن and َن (vol. I. §. 315, 2, 3), the الْمُضَافُ and the إِلَيْهِ become more closely connected, and grow, as it were, into one word, just like the nomen agentis when defined by the article and followed by a pronominal suffix. Hence we may say الصَّارِبَا عَبْدٍ, الصَّارِبِي عَبْدُهُ, الصَّارِبُو عَبْدُ زَيْدٍ, الصَّارِبِي زَيْدًا, الصَّارِبِينَ, الصَّارِبُونَ عَبْدَ زَيْدٍ, الصَّارِبِينَ زَيْدًا, الصَّارِبَانِ عَبْدًا عَبْدَهُ. There is even a third form of expression admissible, arising out of a combination of these two, viz. الصَّارِبِي زَيْدًا, الصَّارِبَا عَبْدًا, الصَّارِبِي عَبْدُهُ, الصَّارِبُو عَبْدَ زَيْدٍ; in which examples the rejection of the terminations ن and َن serves only to indicate the close logical connection, as in the phrase الْأَمِيرُ الْقَاتِلَا أَخَوَاهُ مُحَمَّدًا, the *emīr* whose two brothers killed *Mohammed*, in which another noun (أَخَوَاهُ) is actually inserted between the nomen agentis in the dual (الْقَاتِلَا) and its accusative (مُحَمَّدًا). — When a pronoun is annexed as object to the dual or pluralis sanus masc. of a nomen agentis that is defined by the article, three forms of expression are likewise admissible; viz. 1) الصَّارِبُوهُ, الصَّارِبَاهُ; 2) الصَّارِبَانِ إِيَّاهُ or الصَّارِبُونَ لَهُ or الصَّارِبُونَ إِيَّاهُ; and 3) الصَّارِبُونَهُ, الصَّارِبَانِيهِ. In the last case the pronoun, though apparently a nominal suffix in the genitive, is in reality a verbal suffix in the accusative; and even in the first case, the Arabs regard the

pronominal object as an accusative, and not as a genitive, using *ني* instead of *بي* for the 1st pers. sing.; e. g. *الْمَوَافِينِي*, *he who comes to me*; *لَيْسَ بِمُعِينِي*, *he is not a too heavy burden for me*; *فُمْ الْآمِرُونَ الْخَيْرَ وَالْفَاعِلُونَ*, *it is they who order what is right, and who do it themselves*.

Rem. *b*. When the nomen agentis is followed by two or more objects connected by *وَ*, it not rarely happens that the first alone is put in the genitive, and the others in the accusative, the nominal force of the nomen agentis being converted, because of the distance of the complements, into the verbal; as: *مُبْتَغِي جَاهٍ وَمَالًا مِّنْ نَّهَضَ*, *a seeker after rank and wealth is he who rises up (to travel)*; *جَاعِلُ اللَّيْلِ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا*, *he who appoints the night for rest, and the sun and moon for the reckoning (of time)*; *الرَّوَاهِبِ الْإِيَّاتِ الْهَجَّانِ وَعَبْدَهَا*, *of him who gives a hundred fine white (camels) and their attendant* (either *وَعَبْدَهَا* or *وَعَبْدَهَا*).

Rem.. *c*. On the government of the participle in Hebrew, see Gesenius' Gr. §. 132.

2) If the nomen agentis be derived from a verb that governs two objective complements (§. 24), it takes the second in the accusative, and the first either in the accusative (which is by far the more usual) or in the genitive; e. g. *أَتَاكَسَ زَيْدًا ثَوْبًا فَاحِرًا*, *I will dress Zèid in a splendid robe*; *ظَنَّ عَمْرٌو عَاقِلًا*, or *هَلْ أَنتَ ظَانٌّ عَمْرًا عَاقِلًا*, *dost thou think 'Amr intelligent?*

Rem. *a*. If the objective complements of the nomen agentis of a doubly transitive verb be pronouns, both may be appended to it as suffixes; e. g. *مُعْطِيكَهُ*, *he who gives it to you*; *مُطْعِمُنِيهَا*, *he who gives me it to eat*.

Rem. b. The second of the two complements of a nomen agentis, or that which is in the accusative, is very rarely inserted between the nomen agentis and the first complement, or that in the genitive; e. g. *وَسِرَاكَ مَانِعُ فَضْلَهُ الْمُبْتَاحُ*, whilst others than you withhold their benefits from the needy; *لَا تَحْسِبَنَّ اللَّهَ* لا تحسبن الله *تُخْلِفَ وَعْدَهُ رُسُلَهُ* do not think that God deceives his apostles by withholding what he has promised. In the former of these examples, which is a half-verse of poetry, this construction has been followed in order to bring the word *الْمُبْتَاحُ* into the rhyme; in the latter, which is taken from the Korān, ch. 14, v. 48, the preferable reading is *تُخْلِفَ وَعْدَهُ رُسُلَهُ*.

31. What has been said in §. 29 regarding the use of the preposition *لِ* after nomina verbi is equally applicable to nomina agentis. a) *لِ* is used when the nomen agentis immediately precedes the object and is undefined; as: *وَهِيَ مُجَابِلَةٌ لَهُ*, whilst she avoided him (in which example the undefined nomen agentis is the predicate of a *جُمْلَةٌ حَالِيَّةٌ* or circumstantial clause); *وَالْحِيلَةُ لَا تَجْرُزُ إِلَّا إِذَا كَانَ الْخَصْمُ مُتَعَتِّيًا لِطَالِبًا لِلْحَقِّ*, and artifice is not allowable (in argument), except when the opponent is a dogmatical sophist, and not one who seeks after the truth. This is especially the case when the nomen agentis is in the adverbial accusative; as: *نَزَلَ عَلَى الْمَدِينَةِ* نزل على المدينة *وَكَفَى بِلَدٍّ* وكفى بلد *مُحَاصِرًا لَهَا* مُحاصرًا لها *وَالْعِلْمُ دَاعِيًا وَبَاعِثًا لِلْعَاقِلِ*, the sweetness of knowledge is a sufficient inducement and enticement to the intelligent.

b) *لِ* is also used when the nomen agentis immediately precedes the object, and is defined by the article; as: *الْمُفَسِّرُونَ لِهَذِهِ الْآيَاتِ*, *the expounders of these verses*; *أَقْوَى الْأَسْبَابِ الْجَالِبَةِ لِلرِّزْقِ إِقَامَةُ الصَّلَاةِ بِالتَّعْظِيمِ*, *to perform one's devotions properly with reverence is the surest means of procuring one's daily bread*; *وَبَقِيَ يَتَفَكَّرُ فِي ذَلِكَ الشَّيْءِ*, *and he continued meditating about that thing which governs the body*. c) Finally, *لِ* is used when a genitive is interposed between the nomen agentis and the accusative; as: *مُطْعِمُهَا لِي*, *he who gave it to me to eat*.

Rem. *لِ* must be used instead of the accusative, when the object of the nomen agentis is rhetorically transposed and placed before it; as: *وَكَانُوا لَنَا عَابِدِينَ*, *and they worshipped us*; *مَا كُنَّا*, *إِنَّا لَهُ لَحَافِظُونَ*, *we did not keep the secret*; *الْمَرْءُ مَا لَمْ تَرْزُهُ لَكَ مُكْرِمٌ*, *verily we will take care of him*; *اَلْمَرْءُ مَا لَمْ تَرْزُهُ لَكَ مُكْرِمٌ*, *a man, as long as you do not deprive him of any thing (by asking for it), treats you with respect*. So also with the finite verb: *إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ*, *if ye can explain the vision*. If the transposed object be a pronominal suffix, *إِيَّا* (vol. I. §. 188, 189) may be employed instead of *لِ*; as: *إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ*, *thee we worship and to thee we cry for help* (compare §. 29, rem. b, and vol. I. §. 189, 2).

32. If the verb, from which a nomen patientis is derived, governs two accusatives in the active voice, its nomen patientis retains one of them, the other having passed into the nominative; as: *زَيْدٌ مُعْطَى عَبْدُهُ دِرْهَمًا*, *Zèid's*

servant (lit. *Zèid, his servant*) is presented with a *dirhèm*. See §. 25.

33. Verbal adjectives of those forms that differ in meaning from the *nomina agentis* only in being *intensive*, may govern, like the *nomina agentis*, either the accusative or the preposition *لِ*. Since, however, their verbal force is very slight, the latter construction is by far the more usual, the former being chiefly poetic. This rule applies principally to the forms *فَعَالٌ* and *فَعُولٌ* (vol. I. §. 232 and rem. c, §. 233); more rarely to other forms, such as *فَعِيلٌ* (§. 232), *فَعِلٌ* (id.), and *مِفْعَالٌ* (§. 233, rem c). Examples with the accusative: *أَخَا الْحَرْبِ لَبَاسًا إِلَيْهَا جَلَالُهَا*, *inured to* (lit. *a brother of*) *warfare, constantly wearing the garments suited for it*; *مُقَدِّمًا إِلَى الْمَوْتِ خَوَاصًا إِلَيْهِ الْكَتَائِبَا*, *rushing upon death, wading in search of it through the ranks* (*الْكَتَائِبَا* in rhyme for *الْكَتَائِبَ*); *ضُرُوبٌ بِذَصْلِ السَّيْفِ هَامَاتِ الرِّجَالِ*, *smiting with the edge of the sword the heads of men*; *فَتَاتَانِ أَمَّا مِنْهُمَا فَشَبِيهَةٌ هِلَالًا*, *two maidens, (one) of them resembling a new moon (in beauty)*; *إِنَّ اللَّهَ سَمِيعٌ دُعَاءَ مَنْ دَعَاهُ*, *God hears the prayer of him who calls upon him*; *حَذَرٌ أُمُورًا لَا تَضِيرُ*, *taking precautions against things that cannot injure (him)*; *مَرْقُونٌ عِرْضِي*, *defaming (lit. tearing in pieces) my character*; *إِنَّهُ لِمَنْحَارٌ بَوَاحِكْهَا*, *he is a slaughterer of the fat ones among them* (the she-camels). Examples with *لِ*: *سَمَاعُونَ لِلْكَذِبِ أَكَالُونَ لِلشَّحْتِ*, *hearers of falsehood, eaters of what is unlawful*; *مَنَاعٌ لِلْخَيْرِ*,

constantly striving to hinder good; جَمَاعَةٌ لِّلْكِتَابِ, a great collector of books; &c.

34. Verbal adjectives of the form أَفْعَلٌ, corresponding to our comparative and superlative (vol. I. §. 234), when derived from *transitive* verbs, generally take their object in the genitive with لِّ, very rarely in the accusative; e. g. هُوَ أَطْلَبُ لِلْعِلْمِ مِنْكُمْ, *he seeks after knowledge more than you do*; اَلْمُؤْمِنُ أَحَبُّ لِلَّهِ مِنْ نَفْسِهِ, *the believer loves God more than himself*; أَجْهَلُ النَّاسِ وَأَعْدَاهُمْ لِلْعِلْمِ وَأَمْقَتُهُمْ لِلشَّرْعِ, *the most ignorant of men, and the most opposed among them to learning, and the most inimical among them to the law.*

Rem. a. Verbal adjectives of the form أَفْعَلٌ, derived from verbs signifying *love* or *hatred*, take the object with لِّ when they are used in an *active* sense, as in the second and third of the above examples; but when they have a *passive* sense*, they take the subject with إِلَى, as: اَلْمُؤْمِنُ أَحَبُّ إِلَى اللَّهِ مِنْ غَيْرِهِ, *the believer is more loved of God than any one else*; هُوَ أَبْغَضُ إِلَى مِنْهَا, *he is more hateful to me than she.*

Rem. b. Verbal adjectives of the form أَفْعَلٌ, derived from *intransitive* verbs, require the same preposition after them as the verbs

*) As there is *only one* form for the comparative and superlative, it may be derived from verbal adjectives of either active or passive signification; e. g. أَحَبُّ from مُحِبٌّ, *loving*, or from حَبِيبٌ, *beloved, dear.*

from which they are derived. For example: **هُوَ أَزْهَدُ فِي الدُّنْيَا**, *he abstains more from worldly pleasures, and is more zealous for good, and keeps farther from (clearer of) crime, and is more eager after the praise (of God)*. They often, however, take their signification from one of the derived forms of the verb (generally the second or fourth); e. g. **ذَلِكَ أَقْوَمُ لِلشَّهَادَةِ**, *this confirms the evidence more* (from **قَامَ**, IV. of **قَامَ**, to stand); **خُمُولُ الْمَرْءِ لِلدِّينِ أَكْمَلُ**, *humility on the part of a man preserves his religion more (than pride)* (from **سَلِمَ** or **أَسْلَمَ**, II. and IV. of **سَلِمَ**, to be safe); **غَيْرُ الدَّجَالِ أَخْوَفُنِي عَلَيْكُمْ**, *there is another besides the anti-Christ that fills me with still greater fear on your account than he does* (from **خَوَّفَ** or **أَخَافَ**, II. and IV. of **خَافَ**, to be afraid); **هُوَ أَحْوَجُ إِلَيَّ مِنِّْي إِلَيْهِ**, *he has more need of me than I have of him* (from **أَحْتَاجُ**, VIII. of the radical **حَوَجَ**, to be in need of).

35. The accusative not unfrequently depends upon a verb that is understood. This happens:

1) In forms of praise, salutation, and the like, in which we must supply the verb from which the noun in the accusative is derived, and to which it serves as the **أَلْفَعُولُ** (§. 26). For example: **سُبْحَانَ اللَّهِ**, *the glory of God!* or **سُبْحَانَهُ**, *His glory!* scil. **أَسَبِّحُ**, *I praise* (which is an **إِخْبَارٌ** or *statement of fact*), or **سَبِّحْ**, &c., *praise thou*, &c. (which is an **إِنْشَاءٌ**, a *command or wish*, lit. a *production or creation*); **سَمِعًا وَطَاعَةً**, *hearing and*

obeying, to hear is to obey, i. e. **مَعَادَ اللَّهِ; أَسْمِعْ سَمْعًا وَأَطِيعُ طَاعَةً**,
God forbid! i. e. **أَعُوذُ مَعَادَ اللَّهِ**, *I seek refuge with God.*

2) In various other cases, in all of which the verb to be supplied is not that from which the noun in the accusative is derived, but may be easily guessed from the manner in which that noun is uttered and the circumstances of the speaker. Such are:

a) Forms of salutation and the like; as: **مَرْحَبًا وَأَهْلًا**,
مَرْحَبًا, scil. **أَتَيْتَ**, *thou art come (O guest) to a roomy (convenient) place, and to friendly people, and to a smooth (comfortable) place*; **مَرْحَبًا بِكَ**, i. e. **مَكَانًا يَرْحُبُ بِكَ**, *thou art come to a place where there is plenty of room for thee, to a comfortable place*; **مَرْحَبًا بِكَ اللَّهُ وَمَسْهَلًا**, scil. **جَعَلَ**,
or some similar word, *God has given thee a roomy and smooth place*; all phrases equivalent to *welcome!*
هَنِيئًا مَرِيًّا, scil. **كُلِّ**, **كُلِّي**, &c., *(eat) with easy digestion, may it agree with you*, Germ. *wohl bekomm' es*.

b) Phrases in which an individual is called upon to guard himself, or a part of his person, against some one or some thing (**الْتَحَذِيرُ**); or in which one or more individuals are urged to begin something or attack some object (**الْإِعْرَآءُ**). In the former case the speaker may mention α) either the person who is to be on his guard, or β) the person or thing he is to guard against, repeating the word or not, at his pleasure, or lastly γ) both together, connecting them by the conjunction **و**. In the latter case he mentions only the

object to be attacked, repeating the word or not, as he pleases. Examples: *إِيَّاكَ*, *إِيَّاكُمْ*, &c., or *إِيَّاكَ* &c., scil. *بَعْدَ*, *keep off!* or *احْذَرْ*, *guard thyself! take care!* *رَأْسَكَ* or *رَأْسَكَ رَأْسَكَ*, *thy head!* scil. *نَحْ*, *bend aside*; *أَمَامَكَ*, *before thee!* scil. *احْذَرْ*, *look*; *الْأَسَدَ* or *الْأَسَدَ*, *the lion!* scil. *احْذَرْ*, *guard against, take care of*; *إِيَّاكَ وَالْمُعَادَاةَ*, *guard thyself against enmity*; *إِيَّاكَ وَالْمُحَدَّثَاتِ*, *keep clear of innovations*; *إِيَّاكَ وَأَنْ تَشْتَغَلَ بِهَذَا الْجَدَلِ*, *take care not to meddle with this sort of contention* (where *أَنْ*, followed by the imperfect subjunctive, is put instead of the accusative of a noun); *رَأْسَكَ وَالْحَائِطَ*, *thy head and the wall!* scil. *الْعَدُوَّ الْعَدُوَّ*; *نَحْ رَأْسَكَ وَاحْذَرْ الْحَائِطَ*, *the foe!* scil. *خُذُوا*, *seize, attack*; *أَخَاكَ وَالْإِحْسَانَ إِلَيَّ*, *be always kind to your brother*, scil. *الزَّمْ*, *adhere to*; *شَأْنَكَ بِإِيْلِكَ*, *do as you like with your camels*, scil. *افْعَلْ*, *do.**)

c) Phrases in which a pronoun — generally of the first, rarely of the second person — is followed by the noun to which it refers in the accusative, without any verb intervening. The object of this construction — named by the Arab grammarians *الْإِخْتِصَاصُ*, *the special relation* (of the pronoun to some person or thing) — is to show that

*) If a single accusative be uttered only once, the verb may be added; but if the accusative be repeated, or if there be two accusatives connected by *وَ*, the verb is never expressed.

this accusative is the noun which the pronoun represents and to which the statement made refers. Being especially used in forms of praise and blame, it is also called *نَصْبُ الْبَدَحِ وَالذَّمِّ*, *the accusative of praise and blame*. It is to be explained by an ellipsis of *أَعْنِي*, *I mean*, or *أَخْصُ*,

I specify. Examples: *نَحْنُ الْعَرَبُ أَشْحَىٰ مِنْ بَدَلٍ*, *we Arabs — lit. we, (I mean) the Arabs, — are the most liberal among the generous*; *نَحْنُ الصَّعَالِيكُ لَا طَاقَةَ بِنَا عَلَى الْمُرُوَّةِ*, *we, the miserably poor, have not the ability to be generous as becomes men*; *نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نَوْرَثُ*, *we, the band of prophets, have no heirs (among men)*; *إِنَّا بَنِي مَنَقَرٍ قَوْمٌ ذَوُو حَسَبٍ*, *we, the Bēnū Minkar, are a people of high worth*; *أَلَمْ تَرَ أَنَّ بَنِي دَارِمٍ زُرَّارَةٌ مِمَّا أَبُو مَعْبَدٍ*, *seest thou not that Zurāra, the father of Mābēd, is one of us, the Bēnū Dārim?* (*مَعْبَدٍ* in rhyme for *مَعْبَدٍ*).

Rem. In such phrases as *هَآكَ يَدِي إِلَيْكَهَا*, *there it is for you!* *هَآكَ يَدِي إِلَيْكَ* and *هَآكَ إِلَيْكَ* (vol. I. §. 368, rem. c) are in point of sense equivalent to *خُذْ*, *take* (*خُذْ يَدِي* or *خُذْهَا إِلَيْكَ*, *خُذْهَا*). Similarly, in the phrases *دُونَكَ زَيْدًا*, *دُونَكَ زَيْدًا*, *دُونَكَ زَيْدًا*, *seize Zēid!* *دُونَكَ زَيْدًا*, *seize him!* the accusative does not depend upon *أَنْ تَأْخُذَ* (*that thou shouldest seize*), to be supplied after the preposition, but upon an imperative, such as *خُذْ* or *الزِّم*, implied in the preposition itself. The literal meaning is: *seize Zēid, who is in front of, beside or close by you*. So also in *رَوِّدْ زَيْدًا*, or, with the genitive, *رَوِّدْ زَيْدَ*, *treat Zēid gently!* where *رَوِّدْ* is explained by

the grammarians as equivalent to *أَمَّهَدَ*, *grant him respite*. In the first case, the fêṭha of *رَوَّيْدَ* is a *بِنَاء* or indeclinable ending (as in *أَيْنَ*, *where?*); in the second, it is the termination of the construct accusative of *رَوَّيْدَ*, the diminutive of *رَوْدَ*, *slow and gentle motion*. We may also say *رَوَّيْدَكَ*, *softly!* and *رَوَّيْدَكَ زَيْدًا*, *gently with Zèid!* *رَوَّيْدَكُنِي*, *gently with me!* the agent (كَ) being in the genitive.

36. The adverb *إِنَّ*, *truly, certainly*, and the conjunction *أَنَّ*, *that*, as likewise the conjunctions compounded with these two words, such as *لَكِنَّ* or *وَلَكِنَّ*, *but, yet*, *كَأَنَّ*, *as if, as though*, and *لِأَنَّ*, *because* (see vol. I. §. 362, 6, and §. 367, 6, 10), take a following substantive or pronoun (which, according to our idiom, ought to be in the nominative, as the subject of a nominal or verbal proposition) in the accusative, because the force of the verb *to see* (*رَأَى*) is embodied in these particles.*) This takes place both when the subject immediately follows *إِنَّ*, &c., and when it is separated from them by a portion of the predicate of *إِنَّ*, &c., consisting of an adverb of time or place, or a preposition with its complement. In the former case, the affirmative particle *لَ* may be prefixed to the predicate of *إِنَّ*; in the latter to its subject. If, however, the predicate be negative, or consist of a verb in the perfect, not preceded by *قَدْ*, the particle *لَ* ought not to be prefixed to it. Examples: *إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ*, *God*

*) Compare *en* and *ecce* in Latin, as *en eum*, *ecce eum* or *eccum*.

is mighty over all (lit. see God, he is mighty over all);
 إِنَّ الْحَدَاثَةَ لَا تَدُومُ, youth does not last (lit. see youth,
 it does not last); وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ, whilst
 a part of the believers were reluctant; أَتَيْنَكُم لَتَشْهَدُونَ, do ye testify that there are other gods
 along with the (true) God? أَلَا سَلْعٌ لَقَتَيْلًا, in the ravine that is below Sela' (there lies) a murdered man;
 إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ, in this there is an example (or warn-
 ing) to those possessed of insight; إِنَّ فِي قَتْلِكَ أَيُّهَا الشَّيْخُ لَصَلَاحًا, in putting thee to death, old man, there is a benefit
 to the Muslims; حُكِيَ أَنَّ مَلِكًا مِنْ مُلُوكِ الْهِنْدِ كَانَ لَهُ زَوْجَةٌ, it is nar-
 rated that one of the kings of India had a wife; وَفِي الْحَدِيثِ أَنَّ, and in the hadith
 — or collection of traditions — (we read) that a man said,
 يَا رَسُولَ اللَّهِ! أُمِّي أَفْطَلَتْ فُجَاءَةً, O apostle of God! my mother has died suddenly;
 وَهَذَا لِأَنَّ الْعِلْمَ نُورٌ وَالْوُضُوءَ نُورٌ, as if Zaid were a lion; زَيْدٌ قَائِمٌ وَلَكِنَّ مُحَمَّدًا جَالِسٌ, and (he did) this because knowledge is a light and the
 ablution (before prayer) is a light; زَيْدٌ قَائِمٌ وَلَكِنَّ مُحَمَّدًا جَالِسٌ, Zaid is standing up, but Moham-
 med is sitting; لَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ, but the hypocrites do not under-
 stand.

Rem. a. These particles, along with those mentioned in rem. d,

are named by the grammarians *اِنْ* وَأَخَوَاتُهَا, 'inna and its sisters.

The word governed by *اِنْ* and *اَنَّ* is called the *اِسْمُ اِنْ*, the noun of 'inna and 'anna, and the predicate is called the *خَبَرُ اِنْ*, the predicate of 'inna and 'anna.

Rem. *b*. If the predicate is placed between **إِنَّ** or **أَنَّ** and its noun, the logical accent lies upon the noun; whereas, if the predicate stands after the noun, it receives the logical accent itself. For example; **إِنَّ مَعَكَ صَاحِبَكَ** means: *your friend is with you*; but **صَاحِبَكَ مَعَكَ إِنَّ**, *your friend is with you*.

Rem. *c*. When **مَا** is appended to **إِنَّ**, **كَانَ**, and **لَكِنَّ**, their governing power does not extend beyond it, and consequently their **إِسْم** or noun is no longer put in the accusative, but in the nominative. Hence the word **مَا** is called in this case **مَا الْكَافَّةُ**, *the hindering mā*, because it hinders the government of these particles.

Rem. *d*. The words **لَيْتَ**, *utinam, would that —!* and **عَلَّ** or **لَعَلَّ**, *perhaps*, are construed in the same way as **إِنَّ**, &c.; e. g. **يَا لَيْتَ بَيْنَكَ وَبَيْنِي بُعْدَ الْمَشْرِقَيْنِ**, *O that there were between thee and me as great a distance as there is between east and west!* **وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ**, *and what lets thee know (whether) perchance the hour (of the resurrection) is near?* If **مَا** be added (see rem. *c*), the government of **عَلَّ** or **لَعَلَّ** is hindered; but the noun of **لَيْتَ** may be put either in the nominative or in the accusative. These words seem, as has been already remarked in vol. I. §. 364, rem. *b*, to be verbs; and if so, they govern the accusative by their own force and not by that of an omitted or implied verb.

Rem. *e*. The corresponding Hebrew particle to **إِنَّ**, viz. הִנֵּה, also governs the accusative, as appears from the forms הִנֵּנִי and הִנֵּנִי, *ecce me*.

37. If the conjunction **وَ** connects two nouns in such a way that the second is subordinate to, and not coordinate with, the first, it governs the second in the accusative; as: **مَا لَكَ وَزَيْدًا**, *what have you to do with Zèid?* **سِرتُ وَزَيْدًا**, *I went along with Zèid*; **مَا لَكَ وَالتَّلَدُّدَ حَوْلَ نَجْدٍ**, *what have you to do with loitering about Nègd?* **فَأَجْبِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ**, *agree on what you are to do along with your associates*. This **وَ** is called by the grammarians **وَاوُ الِّصَّاحَبَةِ**, *the wāw of association or concomitance*, and also, like the **وَ** that governs the subjunctive (§. 15, 5), **وَاوُ الِّبَعِيَّةِ** or **وَاوُ الِّجَمْعِ**, *the wāw of simultaneousness*.*)

Rem. This use of **وَ** also occurs, though but rarely, in Hebrew; e. g. Esther, IV. 16, **גַּם-אֲנִי וְנַעֲרֹתַי אֲצֻמָּן**, *I too, along with my maidens, will fast so*.

38. The person or thing called, **الْمُنَادَى**, is generally preceded by one or other of the **حُرُوفُ الْمُنَادَاةِ**, or **حُرُوفُ التِّدَاةِ**, *interjections*. The principal of these are: **أَيُّ**, **أَيَّا**, **يَا**, **أَ**, **وَا**, **آ**, **أَيْتُهَا** (fem. **أَيْتُهَا**), to which **يَا** may also be prefixed; and **وَا**.

1) Of the first five of these particles the most common are **أَ**, **يَا**, and **أَيَّا**. They require after them a noun not defined by the article, which is put sometimes in the nominative, sometimes in the accusative.

a) The *nominative* — in the singular always with-

*) Quite correctly too, for the subjunctive of the verb corresponds both in signification and in form to the accusative of the noun. The one shows that a person or thing depends upon an act, the other that one act depends upon, or is affected or governed by, another act.

out the *tênwîn* — is used when the person or thing called is present, or imagined to be present, to the speaker, and no explanatory term of any description is appended to it; as: *يَا مُحَمَّدُ*, *O 'Mohammed* (nom. *مُحَمَّدٌ*); *أَعْمَارُ*, *O 'Ammâr* (nom. *عَمَارٌ*); *يَا عَمْرُو*, *O 'Amr* (nom. *عَمْرُو*, vol. I. §. 8, rem. *b*); *يَا ضَيْيُ*, *O man of the tribe of Dabba* (*ضَبَّةٌ*); *يَا سَيِّدُ*, *O sir*; *يَا عَيْنُ*, *O eye*; *يَا جَارِيَةُ مَا أَسْمُكَ*, *what is your name, girl?*; *يَا رَجُلَانِ*, *ho you two men*; *يَا هَؤُلَاءِ*, *you there!*; *يَا هَذِهِ*, *O prophets*; *يَا هَذَا*, *O prophets*;

b) The *accusative* is used α) when the person or thing called is absent; β) when it is present to the speaker, but has an explanatory term appended to it, namely, either a genitive, or an objective complement, or a preposition with its complement, or a determinative or limiting term. Examples: *يَا رَاكِبًا*, *O rider*; *يَا رَاغِلًا يَبْغِي*, *O traveller that wishest to visit Taiba* (*زِيَارَةَ طَيْبَةِ*); *يَا سَيِّدَ الْوُحُوشِ*, *O 'Abdu-'llâh*; *يَا عَبْدَ اللَّهِ*, *O lord of the wild beasts*; *يَا أَبَا الْخُصَيْنِ*, *O father of the little fortress* (an epithet of the fox); *يَا إِخْوَانَنَا*, *O brethren of ours*; *يَا طَالِعًا الْجَبَلِ*, *O thou that art ascending the hill*; *يَا مُعْطَى كُلِّ خَيْرٍ*, *O thou that art gifted with every good thing*; *يَا خَيْرًا*, *O thou that art kind towards men*; *يَا رَفِيقًا بِالْعِبَادِ*, *O thou that art kind towards men*; *يَا حَسَنًا وَجْهَهُ*, *O thou that art better than Zèid*; *يَا صَاحِبِي*, *O ye two companions of mine*; *يَا بَنِي إِسْرَآئِيلَ*, *O children of Israel*.

The simple *الْمُنَادَى*, when the accusative is used,

is properly an exclamation of joy, sorrow, astonishment, &c., regarding one who is absent (which may be expressed in German, for example, by *O über den und den!*); but when the nominative is used, it is a real address, **خَطَابٌ**, to one who is present or supposed to be so. In the compound **الْمُنَادَى** no such distinction is made, and even in a real address the accusative is used, as being the case that depends on a verb, and to which, therefore, other nominal and verbal dependencies can be more readily attached; in contradistinction to the nominative, which is independent and closes the construction. The reason of the omission of the *tênwîn* in the nominative singular seems to lie in the energy with which the word is uttered, whereby its termination is shortened, as in the imperative and jussive of the verb (see also rem. a).

Rem. a. When no interjection is expressed, the same rules apply as above; e. g. **عِبَّانُ**, *O 'Ibân*; **أَحْبَابُ أَنْفُسِنَا**, *beloved of our souls*; **أَحِبَّتَنَا**, *O friends of ours*! With pronouns this omission is very rare; as: **ذَا أَرَعَوَاءَ**, *you there, refrain (from folly)*, for **يَا ذَا** or **يَاهُذَا**; **مَنْ لَا يَمُوتُ أَرْحَمَ مَنْ يَمُوتُ**, *O thou that diest not, have mercy on him who is dying*.

Rem. b. The suffix of the first person singular **ـِي**, is generally shortened in the vocative into *kèsra*, **ـَ** (see above, at the end of the section); as: **رَبِّ** or **يَا رَبِّ**, *O my lord*; **يَا نَفْسِ**, *O my soul*; **أَخِلَّاءَ**, *my friends*! **يَا بُنَيَّ**, *O my dear son*. Other forms, however, are admissible, such as, from **عَبْدٌ**, *a slave*, **عَبْدِي**, **عَبْدَا** or **عَبْدَى**, **عَبْدَ**, and in pause **عَبْدِيَّةَ** or **عَبْدَاةَ**.

Accordingly we read **إِبْنَ أُمِّ** in the *Kor'an*, ch. 7, v. 149, and **يَا بَنَ عَمِّ**, **يَا بُنَيَّ** in ch. 25, v. 30, and find in Mss. **يَا بَنَ عَمِّ**, instead of **يَا بُنَيَّ** and **عَمِّ**. — The words **أَب**, *father*, and **أُم**, *mother*, admit of the peculiar forms **يَا أَبَتَ** and **يَا أُمَّتَ**, with either *fètha* or *kèsra*.

Rem. c. On the principle alluded to at the end of the section, as well as in rem. a, several classes of words admit of being shortened in the vocative by the rejection of one or more of their final letters. Namely: 1) All substantives, whether proper or common, masculine or feminine, that end in **ة**; as: **يَا مُعَرِّى**, **أَجَارِيَّة** for **أَجَارِيَّة**; **يَا مُعْرِیَّة** (names of men); **يَا أُسْمِيَّة**, **أُوسْمِيَّة** for **أُوسْمِيَّة**, **أُسْمِيَّة** (names of women); **يَا مُعْرِیَّة** for **أَعَاذِلُ**, **أَعَاذِلُ**, *O thou (woman) that reproachest (me)*, **يَا مُسْلِمَةَ** for **يَا مُسْلِمَةَ**, *O Muslim woman*; **يَا شَاةُ** for **يَا شَاةُ**, *stand still, sheep!* 2) Simple proper names, not ending in **ة**, that contain at least *four* letters; as: **يَا سَعَادُ** for **يَا سَعَادُ**, **أَمَالِكُ** for **أَمَالِكُ**, **أَعَامِرُ** for **أَعَامِرُ** (name of a woman). If the word consists of more than four letters, and the penult is servile and quiescent, it disappears along with the last letter; as: **يَا عُثْمَانُ**, **يَا مَسْكُ**, **يَا مَنْصُ**, **يَا عُثْمَ**. Words not ending in **ة** may also be inflected without regard to the portion dropped; as: **يَا ثَمِي**, **يَا جَعْفُ**, **يَا حَارُ**, instead of **يَا ثَمِيمُ**, **يَا جَعْفَرُ**, **يَا حَارِثُ**; and the same thing is admissible when the termination **ة** is not of the fem. gender, as: **يَا مَسْلَمَ**, instead of **يَا مَسْلَمَةَ** (a man's name). Proper names compounded with a genitive (as **عَبْدُ شَمْسٍ**), or forming a complete proposition (as **يَا بَاطِلُ شَرًّا**), do not admit of any

abbreviation; but if they belong to the class called **مَرْكَبٌ مَزْجِيٌّ** (vol. I. §. 264), they are shortened by the rejection of the second word; as: **يَا مَعْدِي** for **يَا مَعْدَى كَرَبَ**. 3) To these two classes may be added the common noun **يَا صَاح**, *O companion*, for **صَاحِبٌ**, and the pronoun **فُلٌ**, for **فَلَانٌ**, *un tel*, as in **يَا رَجُلٌ = يَا فُلٌ**. — This abbreviation is called by the grammarians **التَّرْخِيمُ**, *the softening* of the voice (compare vol. I. §. 283).

Rem. d. We have said above that the noun which follows these interjections does not admit the article. One exception is the name of *God*, **اللَّهُ**, from which we may say **يَا اللَّهُ** or, irregularly retaining the hêmza, **يَا اللَّهَ**.*) Another is produced by the insertion of the pronoun **هَذَا** between the interjection and the vocative; as: **يَا هَذَا الرَّجُلُ**, instead of **يَا رَجُلٌ**.

Rem. e. A noun in apposition to a vocative expressed by the nominative, may be put either in the nominative or the accusative; as: **يَا مُحَمَّدُ النَّبِيُّ** or **يَا النَّبِيَّ**, *O Mohammedi the prophet*; unless it has a genitive after it, when it must be in the accusative; as: **يَا إِبْرَاهِيمُ خَلِيلَ اللَّهِ**, *O Abraham, the friend of God*; **يَا زَيْدُ دَا الْحَيْلِ**, *O Zèid, the crafty*; **يَا زَيْدُ ابْنِ أَخِي**, *O Zèid, my brother's son*. — If the word **ابْنٌ** stands between the names of son and father, it loses its prosthetic | (vol. I. §. 21, 2), and the person addressed may be put either in the nominative or the

*) The more usual form, however, is **اللَّهُمَّ**, without any interjection prefixed, though we find occasionally in verse **يَا اللَّهُمَّ**. The origin of the termination **مُ** is uncertain.

accusative; as: **يَا زَيْدَ بْنَ عَمْرٍو** or **يَا زَيْدُ بْنُ عَمْرٍو**, *O Zèid, son of 'Amr.*

Rem. *f.* An adjective in connection with a vocative expressed by the nominative, may likewise be put either in the nominative or the accusative; as: **يَا زَيْدُ الْعَاقِلُ** or **الْعَاقِلُ يَا زَيْدُ**, *O Zèid, the intelligent*; **يَا زَيْدُ الْكَرِيمِ الْآبُ** or **الْكَرِيمِ الْآبُ يَا زَيْدُ**, *O Zèid, whose father is noble.*

Rem. *g.* In Hebrew, we must look upon the governing noun in such phrases as **הוּא הָשָׁבִי אִיּוֹן וּפְעָלִי רָע** (Micha, ch. 2, v. 1), or **אֲשֶׁרִי הָאִישׁ** (Ps. 1, v. 1), as being in the construct accusative; whilst **הוּא בָּנָה עֵיר בְּרָמִים בָּנָה** (Habak., ch. 2, v. 12) is in the simple accusative, governing **עֵיר** as its objective complement. See above, *b, β.* In **יְשַׁמְעֵ-נָא יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל** (Zachar., 3, 8), the construction is the same as in rem. *e.*

2) **يَا أَيُّهَا** (or **يَا أَيُّهَا**) require after them a noun defined by the article in the nominative case; as: **يَا أَيُّهَا النَّاسُ**, *O people*; **يَا أَيُّهَا الْمَلِكُ**, *O king*; **يَا أَيُّهَا الَّذِي**, *O thou that hast done so and so.* The demonstrative **ذَا** is also admissible; as: **يَا أَيُّهَا ذَا الْقَبْلِ**, *you there, come forward!*

3) **وَآ**, which is used to express sorrow or pain, and hence called **حَرْفُ التَّدْبَةِ**, *the particle of lamentation*, follows the same rules as **يَا**; e. g. **وَآ مُحَمَّدٌ**, *alas Moham-mèd!* **وَآ عَبْدُ اللَّهِ**, *alas 'Abdu-'llāh!* More generally, however, the termination **اَ**, in pause **اْ**, is added, which effaces the final vowels; as: **وَآ زَيْدًا** or **وَآ زَيْدَاْ**, *alas Zèid!*

If a genitive follows, this termination is annexed to it, and not to the governing word; as: *وَإِذَا أَمِيرَ الْمُؤْمِنِينَ*, *alas for the commander of the faithful!*

Rem. a. Words ending in the *ḥif maksūra* (ـى) usually reject that termination before adding *ـَا*; as: *وَإِذَا مُوسَى*, from *مُوسَى*, *Moses*. — The suffix pronoun of the first person singular may be either retained or rejected; as: *وَإِذَا عَبْدِي* or *وَإِذَا عَبْدَا*, from *عَبْدِي*, *my servant*.

Rem. b. In verse, the form *ـَا* is occasionally used; as: *يَا هُنَا*, *you fellow!**)

39. 1) When the negative *لَا* is immediately followed by an indefinite object, of which it absolutely denies the existence, it governs that object in the accusative; and as the whole weight of the sentence falls upon the negative particle, the substantive is abbreviated, when possible, by the loss of the *tênwîn*. If there be a predicate expressed, it must be likewise indefinite, but in the nominative case. For example: *لَا رَجُلَ فِي الدَّارِ*, *there is no man in the house*; *لَا إِلَهَ إِلَّا اللَّهُ*, *there is no god but God*; *لَا رَجُلَ قَائِمٌ*, *there is no man standing*; *لَا إِلَهَيْنِ*, *there are not two Gods*; *لَا رَجَالَ هُنَا*, *there are no men here*; *لَا مُسْلِمِينَ فِي الْمَدِينَةِ*, *there are no Muslims in the city*; *لَا مُسْلِمَاتٍ عِنْدَنَا*, *there are no Muslim women in our possession*. But if the negative

*) See the *Dīwān* of Imru'ū 'l-Kais, ed. de Slane, p. ۴۳, l. 11 (where the word is misprinted *هُنَا*).

be separated from its object, it is put in the nominative; as: *لَا فِيهَا غَوْلٌ*, in which (viz. the wine) there is no injurious force.

2) If a genitive be attached to the substantive after *لَا* the accusative must of course be used in its construct form, as: *لَا غُلَامَ رَجُلٍ حَاضِرٌ*, there is no slave of any man present; but if the substantive be followed by an explanatory term of the nature of an objective complement, a preposition with its complement, or a determinative or limiting term, the *tènwin* must be retained (compare §. 38, 1, b, β); as: *لَا طَالِعًا جَبَلًا ظَاهِرٌ*, there is no one ascending a hill visible; *لَا خَيْرًا مِنْ زَيْدٍ عِنْدَنَا*, there is no better (man) than Zèid in our opinion; *لَا حَسَنًا فَعْلُهُ مَذْمُومٌ*, no one whose deeds are good is blame-worthy.

3) If an adjective be immediately annexed to the accusative after *لَا*, it may either take the same form without the *tènwin*, or it may retain the *tènwin*, or, lastly, it may be put in the nominative with the *tènwin*; as: *لَا رَجُلَ ظَرِيفٍ*, or *لَا رَجُلٌ ظَرِيفًا*, or *لَا رَجُلٌ ظَرِيفٌ*, there is no witty man. But if the adjective be separated in any way from the substantive, the first of these three constructions is no longer admissible; as: *لَا رَجُلٌ فِيهَا ظَرِيفٌ* or *ظَرِيفًا*, there is no witty man in it (the house), but not *ظَرِيفٌ*.

4) If another substantive be connected with this accusative by the conjunction *وَ*, the particle *لَا* may be repeated or not. a) If *لَا* be repeated, the first substantive may

be put in the accusative without the *tènwin*, and the second either in the accusative, with or without the *tènwin*, or in the nominative; as: *لَا حَوْلَ وَلَا قُوَّةَ (قُوَّةً، قُوَّةً) إِلَّا بِاللَّهِ*, *there is no power and no strength save in God*; or the first substantive may be put in the nominative, and the second either in the accusative without the *tènwin* or in the nominative; as: *لَا رَجُلٌ وَلَا أَمْرَأَةٌ (أَمْرَأَةٌ) فِي الدَّارِ*, *there is neither man nor woman in the house.* b) If *لَا* be not repeated, the first substantive is put in the accusative without the *tènwin*, and the second either in the nominative or in the accusative with the *tènwin*; as: *لَا رَجُلٌ وَأَمْرَأَةٌ (وَأَمْرَأَةٌ) فِي الدَّارِ*.

Rem. a. The particle *لَا*, when thus used, is called by the grammarians *لَا نَافِيَةُ الْجِنْسِ*, or *لَا لِنَفْيِ الْجِنْسِ*, *the lā that denies the whole genus.* The substantive in the accusative is called *إِسْمُ لَا*, *the noun of lā*, and the predicate, *خَبَرُ لَا*, *the predicate of lā.*

Rem b. The rule regarding the retention of the terminations *ن* and *ن* in the dual and plural may seem to be contradicted by such examples as: *لَا يَدَيَّ لَكَ بِأَظْلَمَ*, *thou canst do no wrong* (lit. *thou hast not two hands for wrong*); *لَا أُذُنَيَّ لَهَا*, *she has no ears*; *لَا عَبْدَيَّ لَكَ*, *you have not got two slaves*; but in these cases the Arab grammarians say that the preposition *لِ* *مُقْتَضِيَةً*, *inserted without necessity*, and that the preceding noun is in reality in the construct state. In the same way too they explain the phrase *لَا أَبَا لَكَ*, lit. *thou*

has no father, which is generally used instead of the regular
لَا أَبَاكَ.

40. Having thus treated of the accusative as the objective complement, we now proceed to speak of it as the *adverbial* complement in a stricter sense (see §. 22, 2). This depends

I. On the idea of *being* or *existence*, when expressed
a) by the substantive verb كَانَ, or b) by other verbs, the signification of which includes that of كَانَ. The general idea of existence is in this case limited and determined by the accusative.

41. The verb كَانَ, *to be, to exist*, when it supplies the place of the logical copula, requires the predicate, to which the being or existence of the subject refers, to be put in the accusative; as: كُونُوا هُودًا أَوْ نَصَارَى, *be (lit. exist as) Jews or Christians*; إِنْ كَانَ الْبَلَاءُ مُقَدَّرًا يُمْصِبُهُ لَا تَحَالَةَ, *if the calamity is decreed (or fated), it will befall him without doubt*; مَنْ أَرَادَ أَنْ يَكُونَ عَبْدًا يَنْبَغِي أَنْ يُرَاعِيَ الْفُقَرَاءَ, *whoever wishes his son to be learned, must provide for the poor among the learned*; كَانَ هُوَ وَآخُوهُ مُعَلِّمَيْنِ, *he and his brother were teachers in et-Tā'if*. But if كَانَ has only a subject connected with it, to which the idea of existence inherent in the verb is attributed, that subject is put, like every other, in the nominative; as: كَانَ تَاجِرٌ وَكَانَ لَهُ بَنُونَ ثَلَاثَةٌ, *there was (or lived) a merchant, and he had (lit. there were to him) three sons*

فَمَنْ كَانَ لَهُ (would mean *he was a merchant*); كَانَ تَاجِرًا مَالٌ, but *he who has* (lit. *to whom there is*) much property. In the former case, the substantive verb is called by the grammarians كَانَ النَّاقِصَةُ, *the incomplete or defective, relative kâna*, because it requires an attribute to complete the sense; in the latter, كَانَ التَّامَّةُ, *the complete, absolute kâna*, because it contains the attribute in itself and does not require any other.

Rem. The verb كَانَ, Aethiop. ነገሥ: *kâna*, does not occur in Hebrew in the sense of *to be, exist, happen*, though it is so used in Syriac (rare) and Phoenician. The construction of the Aethiopic verb is the same as that of the Arabic; in the other Shemitic languages, which have lost the final flexional vowels, the case of the predicate cannot be observed, but doubtless it was the accusative. — In Hebrew the radical בִּן retains its original signification of *to stand* (compare Fr. *être*, older form *estre*, and Span. *estar*, from Lat. *stare*), and the place of كَانَ is supplied by הָיָה or הָיָהָ, Aram. הָיָה, *to fall* (הָוָה), *happen, be* (compare وَقَعَ, *to fall, happen*, Lat. *accidit*, Eng. *it fell out*), of which the predicate must also be looked upon as in the accusative.

42. The same construction appertains to certain verbs, called by the grammarians أَخَوَاتُ كَانَ, *the sisters of kâna*. These are either 1) similar in signification to كَانَ, as صَارَ, *to become*; or 2) they add some circumstantial or modifying idea to the simple one of existence. This may be: a) the idea of *duration or continuity*, as in دَامَ, *to continue, to*

last, construed with the مَا الدَّيُومَةِ (vol. I. §, 367, 13), *إِنْفَكَ*, *فَتَيَّ*, *بَرَحَ*, *زَالَ*, to *cease*, construed with a negative particle; or *b*) the idea of *repetition*, as in *عَادَ* and *أَصَ*, to *return*, *do again*, *take place again*; or *c*) the idea of *time*, as in *ظَلَّ*, to *be* or *do during the whole day*, *بَاتَ*, *during the whole night*, *أَسْفَرَ*, *at daybreak*, *أَصْبَحَ*, *in the morning*, *أَخَصَى*, *in the forenoon*, *أَمْسَى*, *in the evening*, all of which verbs are often used as simple synonyms of *كَانَ* and *صَارَ*, without any regard to the secondary idea of time; or, lastly, *d*) the idea of *negation*, by which that of existence itself is absolutely denied, as in *لَيْسَ*, *not to be*. Examples: *وَكَانَ يَرَى الْمَاءَ يَصِيرُ بُخَارًا وَالْبُخَارَ يَصِيرُ مَاءً*, and he was beholding the water becoming vapour, and the vapour becoming water; *لَا تَعُدْ نَفْسَكَ مِنَ النَّاسِ مَا دَامَ الْغَضَبُ غَالِبًا عَلَيْكَ*, do not count thyself among men, as long as anger has the mastery over thee; *لَا يَزَالُ اللَّهُ مُحْسِنًا إِلَيْكَ*, may God never cease being beneficent to you; *لَا تَزَلْ ذَاكِرَ الْمَوْتِ*, never cease bearing death in mind; *إِنَّكَ قَدْ شَرِيتَ فَعُدْتَ عَبْدًا بِمَكَّةَ*, thou hast been sold and hast become a slave in Mekka; *أَصْبَحْتُمْ بِنِعْمَةِ اللَّهِ إِخْوَانًا*, through the grace of God ye have become brethren; *تَمَنَيْتَ أَنْ تُمِسَى فِقِيهَا مُنَاطِرًا*, you wish to become a scholar skilled in controversy; *لَا تَقُولُوا لِمَنْ أَتَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا*, do not say to any one who gives you a salutation, Thou art not a believer.

Rem. a. The verbs *زَالَ*, *بَرَحَ*, *فَتَيَّ*, *إِنْفَكَ*, and the like,

must always be accompanied by a negative, expressed (as in the above examples with *زَالَ*) or implied, as: *وَأَبْرَحُ مَا أَدَامَ اللَّهُ قَوْمِي* (زَالَ), and *I shall not cease, as long as God preserves my tribe, through God's grace to wear a girdle and ride a noble steed* (*أَبْرَحُ* for *لَا أَبْرَحُ*, and *فُحِيدًا* in rhyme for *فُحِيدًا*).

Rem. b. The verb *وُجِدَ*, *to be found, be extant, exist*, is often reckoned one of the *أَخْوَاتُ كَانَ*, but erroneously; for it is either = *كَانَ النَّاتِمَةُ*, and has no predicate, or it is the passive of *وَجَدَ*, which governs two accusatives, and so naturally retains the second object (*الْمَفْعُولُ الثَّانِي*); as: *لَا يُوجَدُ مِنْهَا شَيْءٌ صِرْفًا*, *not one of them is found pure (in a pure state)*, where *صِرْفًا* is a *حَالٌ* or circumstantial accusative, or *we* (Fr. *on*, Germ. *man*) *find that not one of them is pure*, where *صِرْفًا* is the second object.

Rem. c. The negative particles *مَا* and *لَا*, when used, as the grammarians say, *يَبْعَنِي لَيْسَ*, in the signification of *lèisa*, are also construed with the accusative of the predicate, provided 1) that the predicate is placed after the subject, 2) that the exceptive particle *إِلَّا* is not interposed between them, 3) that the corroborative particle *إِنْ* is not added to *مَا*, and 4) that the subject of *لَا* is an undefined common noun; e. g. *مَا هَذَا بَشَرًا*, *this is not a human being*, *مَا هُنَّ أُمَّهَاتِهِمْ*, *they are not their mothers*; *لَا شَيْءٌ عَلَى الْأَرْضِ*, *there is nothing on earth enduring*; *نَصَرْتُكَ إِذْ لَا صَاحِبٌ*, *I aided you when you had no companion that was not faithless*. If *مَا* has a second predicate, connected with the first by an adversative particle, such as *بَلْ* or *لَكِنْ*, then the second must be

put in the nominative; but, in any other case, the accusative is preferable to the nominative; as: *مَا زَيْدٌ قَائِمًا بَلْ قَاعِدٌ*, *Zèid is not standing, but sitting*, i. e. *بَلْ هُوَ قَاعِدٌ*. This government of *مَا* and *لَا* is peculiar to the dialect of *el-Higāz*, and hence they are called *لَا الْجَزَائِيَّةُ* and *مَا الْجَزَائِيَّةُ*. — The same construction is also extended to *لَاتَ* (vol. I. §. 182, rem. *b*) and to *إِنِ النَّافِيَةُ* or the negative 'in; as: *إِنِ هُوَ مُسْتَوَلِيًّا عَلَى أَحَدٍ*, *he rules over nobody*; *لَاتَ حِينَ مَنَاصٍ*, *there was no time for escape*; *لَاتَ سَاعَةً مِّنْ دَمٍ*, *it is not an hour for repentance*. The government of *لَاتَ* seems to be restricted to nouns denoting *time*, and either its subject or predicate must be omitted, usually the former (*لَاتَ الْحِينَ حِينَ مَنَاصٍ = لَاتَ حِينَ مَنَاصٍ*).

43. The adverbial accusative depends

II. On any verbal idea that determines or limits in any way the subject, verb, or predicate of a sentence, or the whole sentence. In this case it supplies the place of a preposition with the genitive, or of a conjunctive clause, and amply makes up for the want of adverbs in Arabic.

44. By the adverbial accusative is designated:

1. The *time in or during which* an act takes place; as: *فَرَأَاهُ الْخَلِيفَةُ يَوْمًا يَتَوَضَّأُ رِجْلَيْهِ*, *the chalif saw him one day washing his feet*; *لَا يَدْرِي كَيْفَ يَمُوتُ يَوْمَ الْهَلَاكِ*, *he knows not how he shall die on his dying day*; *لَمْ أَذَرِ الْأَمْسَ جَاءَ إِلَى*, *I did not know whether he came here yes-*

terday or today; سَكَنَ فِي بَعْضِ الْقَرْىِ أَيَّامًا, *he stopped a few days in a village*; اسْتَعِذْ بِاللَّهِ مِنْهُ لَيْلًا وَنَهَارًا, *implore God night and day to protect you from it*; سَيُعْطِيكَ الْكِتَابَ غَدًا, *he will give you the book tomorrow*; تَأَمَّلْ شَهْرَيْنِ فِي اخْتِيَارِ, *reflect two months upon the choice of a teacher*; الْأُسْتَاذِ, *reflect two months upon the choice of a teacher*; لَمْ يَبْتَ عَلَى الْفِرَاشِ أَرْبَعِينَ سَنَةً, *he did not pass the night on a bed for forty years*; قَتَلْتُهُ السَّنَةَ الْمَاضِيَةَ, *I killed him last year*; قَالَ حِينَ لَقِيَهُ, *he said at the time of his meeting him (or when he met him)*; عَصَرَ, *at the time when old age is drawing near*; حَانَ مَشَيْبٌ, *at the time when old age is drawing near*; قَامَ فِي خِلَالِ الدَّرْسِ أَحْيَانًا, *he stood up at times whilst lecturing*; وَكُنْتُ بَرَهَةً مِنَ الزَّمَانِ أَتَفَكَّرُ, *and I continued reflecting for a considerable time*.

Rem. On the same construction in Hebrew, see Gesenius

Gr. §. 116, 2.

2. The *local extension* of an act, and, if general and indefinite, the *place in which* it is performed; as: نَظَرَ يَمِينًا, *they travelled four miles*; سَارُوا أَرْبَعَةَ أَمْيَالٍ, *they travelled four miles*; اِنْتَصَرَ عَلَى الْعَدُوِّ بَرًّا وَبَحْرًا, *he looked right and left*; وَبَحْرًا, *he conquered the enemy by land and sea*; أَمَامَ, *before*; وَرَاءَ, *behind*; وَسَطَ, *in the middle*; حَوْلَ, *around*; فَوْقَ, *above*; تَحْتَ, *under*; &c.

Rem. a. When the place of the act is definitely specified, the *nomen loci* (vol. I. §. 221) is used with the preposition *في*; as:

صَلَّيْتُ فِي مَسْجِدِ النَّبِيِّ, *I prayed in the mosque of the prophet* ;
 أَقْبَتُ فِي مَقْتَلِ حُسَيْنٍ, *I stopped at the place where Hosèin was killed* ; not صَلَّيْتُ مَسْجِدَ and أَقْبَتُ مَقْتَلَ. Excepted is the case when a general noun of place, such as مَكَانٌ or مَقَامٌ, is construed with a verb conveying the idea of stopping or remaining, as : جَلَسْتُ مَكَانَ زَيْدٍ, *I sat down in Zèid's place* ; and also the case when a noun of place is construed with the verb from which it is derived, as : تَعَدْتُ مَقْعَدَ زَيْدٍ, *I sat down in Zèid's seat*. — The nouns جَوْفٌ, دَاخِلٌ, خَارِجٌ, side, جِهَةٌ, وَجْهٌ, جَانِبٌ, require فِي, as : نِمْتُ فِي خَارِجِ الدَّارِ, *I slept outside the house* ; but in later Arabie we often find the accusatives خَارِجَ, جَانِبَ and دَاخِلَ, as also قُرْبَ, *near*, for قُرْبِ, and the like.

Rem. *b*. On the corresponding accusative of place in Hebrew, see Gesenius' Gr. §. 116, 1.

Rem. *c*. The accusative of time and place is called by the grammarians الظَّرْفُ, *the vessel* (see vol. I, §. 221, rem *a*), or المَفْعُولُ فِيهِ, *that in which the act is done*.

3. The *state or condition* of the subject or object of an act, whilst the act is taking place ; as : وَقَفَ عَلَى بَابٍ, *he stood at the entrance of the cave, saluting him (and) saying to him* ; ادْخُلُوا الْبَابَ مُجَادًا, *enter the gateway prostrating yourselves* ; الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا, *who call God to mind standing up and sitting down* : لَقِيتُ السُّلْطَانَ بَاكِيًا عِنْدَهُ, *I found the sul-*

tan weeping in his house; بِالتِّقَافِ الْعُودُ لَدُنَّا, *a piece of wood can be made straight with the plane while it is soft*; خُلِقَ نَشَأْتُ بِهِ غُلَامًا, *a habit with which I grew up as a young man*; كُنْتُ فِي الْبُسْتَانِ زَاهِرًا, *I was in the garden whilst it was in bloom.*

Rem. The same construction is found in Hebrew; e.g. Gen. 33, 18. וַיָּבֹא יַעֲקֹב שָׁלֵם עִיר שְׁכֶם, *and Jacob came safe (or in safety) to the city of Shechem*; Amos 2, 16. עָרוֹם יָנוּס בַּיּוֹם הַהוּא, *naked shall he flee on that day*; Job 31, 26. וַיֵּרֶחַ יָקָר הַלֵּךְ, *and the moon walking in splendour*; where the adjectives שָׁלֵם, עָרוֹם and יָקָר are to be regarded as in the accus.

4. The *cause or motive and object* of the act; as: ضَرَبْتُ ابْنِي تَأْدِيبًا, *I beat my son for correction's sake*; إِذَا رَأَيْتَهُ أَقُومُ لَهُ تَعْظِيمًا لِاسْتَاذِي, *when I see him, I stand up before him to show respect to my teacher*; وَمِنْ النَّاسِ مَنْ يَشْرِي نَفْسَهُ أَتَيْغَاءَ مَرْضَاتِ اللَّهِ, *and among men there are some who sell their souls (give up their lives) to win the favour of God*; بِسُمَا أَشْتَرُوا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أُنْزَلَ اللَّهُ بَغْيًا, *vile is the price for which they have sold their souls, that they should not believe in what God has sent down (revealed) out of envy*; يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ, *they put their fingers in their ears on account of the claps of thunder, through fear of death.*

Rem. a. This accusative, which must always be a مَصْدَرٌ or nomen verbi, is called by the grammarians الْمَفْعُولُ لَهُ or الْمَفْعُولُ لِأَجْلِهِ, *that on account of which something is done.*

Rem. *b.* Similarly in Hebrew, Isaiah 7, 25. לֹא-תָבוֹא שָׁמָּה, וּרְחַח שָׁמִיר וְשִׁית, *thou wilt not go thither for fear of thorns and thistles.*

5. Various other determinations and limitations of the predicate; as: *اللَّهُ عَظِيمٌ قُدْرَةً*, *God is great in might*; *فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدَّ قَسْوَةً*, *but they (your hearts) are like stones or even harder (lit. stronger as to hardness)*; *طَابَ الْوَرْدُ لَوْنًا*, *the rose is charming in colour*; *تَصَبَّبَ زَيْدٌ عَرَقًا*, *Zèid streamed with perspiration*; *وَنَجَّرْنَا الْأَرْضَ عُيُونًا*, *and we made the earth break forth into springs*; *أَنْتَ أَعْلَى مَنْزِلًا وَأَكْثَرُ مَالًا*, *thou art higher in station and richer in wealth*; *أَكْرَمَ يَا بِي بُكْرٍ أَبًا*, *how noble is 'Abū Bèkr as a father!*

Rem. *a.* This sort of adverbial accusative, which is always undefined, is called by the grammarians *التَّمْيِيزُ*, *the specification*. It is equally common in Hebrew; e. g. Gen. 41, 40. *רַק הַכִּסֵּא אֲנִי גָדֹל*, *in respect of the throne alone will I be greater than thou*; 1 Kings, 15, 23. *הָלַךְ אֶת-רַגְלָיו*, *he was diseased in his feet*. See Gesenius' Gr. §. 116, 3, and §. 136, rem.

Rem. *b.* The accusative after the cardinal numbers from 11 to 99, after the interrogative nouns of number *كَمْ* and *كَايِّنَ* (كَايِّنَ, *كَايِّنَ*), *how much? how many?* after the indefinite *كَذَا* or *كَذَا*, *so and so much or many*, and after nouns that denote measure, belongs also to this class; as: *أَحَدٌ وَعِشْرُونَ*, *one and twenty years*; *ابْنُ ثَمَانِينَ سَنَةً*, *eighty years old (lit. a son of 80 years)*; *كَمْ دِرْهَمًا قَبَضْتَ*, *how many dirhems have you got?* *كَايِّنَ رَجُلًا قُتِلُوا*, *how many men were killed!* *مَلَكْتُ*

تَفِيرُ بَرًّا، *I have got so and so many dirhems*; كَذَا وَكَذَا دِرْهَمًا,
a bushel of wheat; رَطْلَانِ زَيْتًا، *two pounds of olive oil*; ذِرَاعَانِ
 جَوْحًا، *two ells of cloth*. Compare Gesenius' Hebrew Gr., § 118
 (particularly 2, rem., and 4, rem. 2) and §. 116, 3.

6. An act expressed by a nomen verbi, with which another act, expressed by a finite tense, is compared; as: قَتَلُوهُ قَتْلَ ابْنِهِ أَخَاهُمْ عَمْرًا, *they killed him in the same way as his son had killed their brother Amr*; عَذَّبَ زَيْدًا تَعْذِيبَهُ, *he tortured Zèid just as 'Ismū'il, Zèid's father, had tortured him*; لَوْ يَجِدُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَجَابَ لَهُمْ, *if God should cause evil to come with haste upon men, as they wish good to come with haste unto them*. For this accusative may be substituted كَ with the genitive of the nomen verbi, or كَمَا with a finite tense of the verb; e. g., in the first example, كَقَتْلِ ابْنِهِ or كَمَا قَتَلَ ابْنُهُ.

45. If an entire clause, consisting of a subject and a predicate, be annexed to another clause, to define or limit either the subject or object of the latter, then the predicate of the former is placed before its subject and put in the accusative, the subject being left in the nominative. For example: وَلَّى ذِمْرَلْنُكَ مَكْسُورًا أَوْ أَثْلَهُ وَمَدْعُورًا أَوْ آخِرَهُ, *Timur-lènk (Tamerlane) turned his back, after his van had been broken and his rear struck with panic*; هُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ, *he it is who has produced gardens with trellises for vines and without them, and the palmtrees and the grain, with*

their various edible fruits (كَأَنَّا أَكَلُهُ مُخْتَلِفًا = مُخْتَلِفًا أَكَلُهُ);
 سَأَغْسِلُ عَنِّي الْعَارَ بِالسَّيْفِ جَالِبًا عَلَى قَضَاءِ اللَّهِ مَا كَانَ جَالِبًا
I will wipe away my disgrace with the sword, let God's decree
bring upon me what it may (جَالِبًا عَلَى قَضَاءِ اللَّهِ = وَإِنْ جَلَبَ
 (جَالِبًا) in rhyme for جَالِبًا) عَلَى قَضَاءِ اللَّهِ

B. The Prepositions.

46. The prepositions all originally designate relations of *place* (*local* relations), but are transferred, first, to relations of *time* (*temporal* relations), and next, to various sorts of *ideal* relations, conceived under the figure of the local relations to which they correspond.

47. The prepositions are divided into *simple* and *compound*. — The simple prepositions are again divisible into three classes, indicating respectively motion proceeding from or away from a place, motion to or towards it, and rest in it.

48. The prepositions that indicate motion proceeding from or away from a place are two in number; viz. *مِنْ*, *ex, out of, from*, and *عَنْ*, *ab, away from*.

Rem. In Hebrew, the simple preposition מן supplies the place both of *مِنْ* and *عَنْ*. Compare, in general, Gesenius' Gr. §. 151, 3, c.

49. *مِنْ* (with pronominal suffixes *مِنِّي*, *مِنْكَ*, *مِنَّا*) designates:

1) The *local point of departure*, departure from a place; as: *خَرَجَ مِنْ مَكَّةَ*, *he went forth from Mèkka*; *سَقَطَ مِنْ يَدِهَا*, *it fell from her hand*. Hence it is connected with verbs that convey the idea of separation, departure, holding one-self or another aloof from any person or thing, liberating, preserving, fleeing, frightening away, forbidding, and the like; as: *هُوَ الْحِصْنُ يُنَجِّي مِنْ جَمِيعِ الشَّدَائِدِ*, *this (learning) is the fortress that preserves (us) from all calamities*; *أَعُوذُ بِاللَّهِ مِنَ الطَّمَعِ*, *I take refuge with God (pray God to preserve me) from covetousness*; *الدُّنْيَا تَمْنَعُ مِنَ الْخَيْرِ*, *the world holds us back from good*.

2) The *temporal point of departure*, the point at which an act or state has commenced; as: *عَبَدَ اللَّهَ مِنْ شَبَابِهِ*, *he served God from his youth*; *وَقْتُ التَّلَعُّمِ مِنَ الْمَهْدِ إِلَى اللَّحْدِ*, *the time of learning extends from the cradle to the grave*; *تُخْتِِرْنَ مِنْ أَرْمَانَ يَوْمِ حَلِيمَةَ*, *they were chosen from the times of the battle (lit. day) of Halima*.

Rem. The Arab grammarians say that *مِنْ*, when used in the above significations, is employed *لَاِبْتِدَاءِ الْعَايَةِ فِي الْمَكَانِ وَالزَّمَانِ*, *to denote the commencement of the limit attained in place and time*, or simply *لِلْإِبْتِدَاءِ*, *to denote the commencement*.

3) The *causal point of departure*, the origin and source of a thing; as: *ذَلِكَ مِنْ نَبَأٍ جَاءَنِي*, *this is in consequence of information that reached me*; *فَرَوَّفَ يَتَجَبَّبُ مِنْهَا*, *and he stood admiring it (or wondering at it, his wonder proceeding from, or being caused by, it)*; *مِمَّا خَطِيبَاتِهِمْ أُغْرِقُوا*, *from the sermons of theirs they were drowned*.

they were drowned because of their sins (the particle مَا is merely expletive and does not interfere with the government of مِنْ).

Rem. a. The grammarians say that مِنْ is used in this case لِلتَّعْلِيلِ, to assign the reason.

Rem. b. In speaking of persons مِنْ أَجْلِ, on account of, is always used instead of مِنْ, and often too in other cases; as: فَعَارٌ ثُمَّ عَارٌ ثُمَّ عَارٌ شَقَاءُ الْمَرْءِ مِنْ أَجْلِ الطَّعَامِ, it is a threefold disgrace for a man to be in misery on account of (for want of) food; مِنْ أَجْلِ كَلَامِهِ, because of what he said.

4) The distance from a place, person, or thing, particularly after words that signify proximity, such as قَرَبَ or دَنَا, to be near, قَرِيبٌ, near, &c. (compare: *prope ab eo*, Fr. *près de lui*, *rapproché de lui*); e. g. قَرَبَ الْجَيْشُ, the army was near them; دَنَا مِنِّي, he was not far from me (دَنَا إِلَى would mean: he came up close to me); يَنْبَغِي لِطَالِبِ الْعِلْمِ أَنْ لَا يَجْلِسَ قَرِيبًا مِنَ الْأُسْتَاذِ, it becomes the student not to sit too near the teacher. Similarly in the phrases: خَرَجَ مِنَ الْبَابِ, دَخَلَ مِنَ الْبَابِ, he went in, or came out, through the door; أَبْرَاجُهَا الَّتِي يَتَرَقَّى, its towers through which the water ascended. — Compare in Heb., Job 17, 12. אֹר קְרוֹב מִפְּנֵי-חֹשֶׁךְ, the light is drawing near the darkness.

5) The difference between two persons or things that are compared with one another; as: أَأَنْتَ مِنْ نُوحٍ وَطُولِ

عَمْرِهِ, *what a difference there is between thee and Noah in length of life* (lit. *where art thou from Noah and his length of life?*)! Hence the use of مِنْ after comparative adjectives; as: هُوَ أَفْضَلُ مِنِّي, *he is more excellent than I*.

Rem. a. If any object be compared with itself in a different respect, the appropriate pronominal suffix must be attached to the preposition مِنْ; as: النَّاسُ أَشْبَهُ بِزَمَانِهِمْ مِنْهُمْ بِآبَائِهِمْ, *people are more like the time in which they are born than they are like their fathers*; هُمْ لِّلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ, *they are nearer unbelief on that day than belief*; أَنَا مِنْكُمْ عَلَى الْعَرَبِ أَخَوْفُ مِنِّي مِنَ الْعَرَبِ عَلَيْكُمْ, *I have more fears of injury to the Arabs by you than I have of injury to you by the Arabs*. — Sometimes, in a less careful style of speaking or writing, the preposition مِنْ is annexed to the latter of the two objects, instead of to the person or thing which is compared with him or itself in respect of these two objects; as: صَارَ يُقَاتِلُهُمْ بِالْعَصَا أَقْوَى مِنَ السِّلَاحِ, *he fought against them with the stick more sturdily than with the weapons* (for أَقْوَى مِنْهُ بِالسِّلَاحِ); عَلَى أَنَّ الظُّلْمَ مِنْكُمْ أَفْجَحُ (أَفْجَحُ مِنْهُ بِالسِّلَاحِ), *because wrong proceeding from you is worse than from others* (for أَفْجَحُ مِنْهُ مِنْ غَيْرِكُمْ).

Rem. b. In the other Shemitic languages, which do not possess a peculiar comparative form of the adjective, the comparison is likewise expressed by means of the same preposition; Heb. מִן, Aram. מִן, Aeth. ከ: or ከ:: See Gesenius' Heb. Gr. §. 117.

6) The relation which subsists between the part and the whole, the species and the genus, the material and the

article made of it; as: *عِلْمُ الطِّبِّ سَبَبٌ مِنَ الْأَسْبَابِ*, the science of medicine is one of the professions; *وَمِنْ تَعْظِيمِ*, and respect for the book is a part of the respect due to science; *الْإِنْسَانُ مُرَكَّبٌ مِنْ نَفْسٍ وَجَسَدٍ*, man is compounded of soul and body; *وَرَأَى أَنَّ الْحَيَوَانَ*, and he saw that the natures of animals and plants are compounded of numerous elements; *وَالنَّبَاتَاتِ لَا تَلْتَنِمُ حَقَائِقُهَا إِلَّا مِنْ مَعَانٍ كَثِيرَةٍ*, فَصَعَبَ عَلَيْهِ لِعَدَمِ الْأَلَاتِ وَلِأَنَّهَا لَمْ تَكُنْ إِلَّا مِنَ الْحِجَارَةِ وَالْقَصَبِ, and it was difficult for him, because of the want of instruments, and because those (that he had) were made only of stones and reeds; *خَلَقَكُمْ اللَّهُ مِنْ نَفْسٍ وَاحِدَةٍ*, God has created you out of one soul.

Rem. a. When it precedes a definite plural, the preposition *مِنْ* often indicates an indefinite number, *some*; as: *أَخَذَ مِنَ الدَّنَانِيرِ*, he took some of the *dinārs*; *قَدْ أَرَاكُمْ مِنْ آيَاتِهِ*, he has already shown you some of his signs. Compare, in French, *de* with the article, as *du lait*, „some milk”; and see Gesenius’ Heb. Gr. §. 151, 3. c.

Rem. b. After negative particles, and after interrogatives put in a negative sense, *مِنْ* prefixed to an indefinite noun means *none at all, not one*; as: *مَا جَاءَنِي مِنْ رَجُلٍ*, or *مِنْ أَحَدٍ*, no one came to me; *مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ*, you have no god but Him; *مَا لَهُمْ مِنْ نَاصِرِينَ*, they have no helpers (= *لَا نَاصِرِينَ لَهُمْ*); *لَا فِي الدَّارِ مِنْ رَجُلٍ*, there is no man in the house (= *لَا رَجُلٌ فِي الدَّارِ*);

هَلْ تَحْسُ مِنْهُمْ مِنْ رَجُلٍ, *do you perceive any one of them at all?* هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ, *have we any portion at all of that thing?* With مِنْ أَحَدٍ compare the Hebrew מֵאֶחָד, Levit. 4, 2, Deuter. 15, 7.

Rem. c. When مِنْ indicates a part of a whole, it is said to be used لِلتَّبْعِيضِ, *to indicate a division into parts*; when it indicates the parts of which a whole is composed, لِلتَّرْكِيْبِ, *to indicate composition*.

7) The definition or explanation of a general or universal by a special or particular, the latter being one of several objects that go to make up the former; as: وَكَذَلِكَ يُفْتَرَضُ عِلْمُ أَحْوَالِ الْقَلْبِ مِنَ التَّوَكُّدِ وَالْإِنَابَةِ وَالْخُشْيَةِ, *and in the same way we are enjoined to take cognizance of the different states of the heart, such as trust (in God), and repentance, and fear (of Him)*; فَتَصَفَّحَ جَبِيعَ الْأَجْسَامِ الَّتِي فِي عَالَمِ الْكَوْنِ وَالْفَسَادِ مِنَ الْحَيَوَانَاتِ وَالنَّبَاتِ وَالْمَعَادِنِ, *and he examined all the bodies that there are in this world of existence and decay, both animals, plants, and minerals*; كَلٌّ مِنْ هَابِيلَ وَقَابِيلَ, *both (of them), Abel as well as Cain*; إِخْوَانُنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ, *these brethren of ours, the Ansar (or Helpers of the Prophet)*; لَا يَحْضُلُ مَقْصُودُهُمْ مِنَ الْعِلْمِ, *their object, namely learning, is not attained*; فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ, *therefore avoid the abomination of idols*; وَالْعَرَبُ, *I encountered in him a lion*; لَأَقِيْتُ مِنْهُ الْأَسَدَ

تَحْذِفُ هَذَا الْفِعْلَ مِنْ قَالَ وَيَقُولُ, and the Arabs omit this verb *kāla yaqūlu*. In this way مِنْ is constantly used after the indefinite pronoun مَا, *what, whatever*, which cannot be construed with a genitive; as: مَا ذَهَبَ مِنَ الْآلِ, *the money that has been spent*; مَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ, *whatever you lay out in charity, will be amply made up to you*.

Rem. In the language of the grammarians, مِنْ is here used لِلْبَيَانِ or لِلتَّبْيِينِ, *to make clear or explain*.

50. عَنَّا, عَنْكَ, عَنِّي (with pronominal suffixes) designates motion away from, departure from a place or from beside a person; as: سَافِرٌ عَنِ الْبَلَدِ, *take your departure from the town*; حَتَّى لَا تَحْتَاجَ إِلَى تَرْكِهِ وَالْإِعْرَاضِ عَنْهُ, *that you may not be compelled to leave him and turn away from him*. Hence it is used:

1) After verbs denoting flight, avoidance, caution, abstinence, self-defence, guarding and setting free, forbidding and hindering, and, in general, to express the doing of something (e. g. fighting or paying) for or in behalf of another. For example: الْهَرَبُ عَنْ قَضَاءِ اللَّهِ تَعْ غَيْرُ مُمْكِنٍ, *it is impossible to flee from the decree of God Almighty*; يَنْبَغِي أَنْ يَجْتَنِبَ, *avoid what is disgraceful*; تَخَّ عَنْ الْقُبْحِ, *it is necessary that he should avoid what injures him*; عَمَّا يَضُرُّهُ, *it is necessary that he should avoid what injures him*; يَنْبَغِي أَنْ يَصْبِرَ عَمَّا تُرِيدُهُ نَفْسُهُ, *it is necessary that he should patiently abstain from what his soul desires*

(his passions desire); تَبَرَّأْتُ عَنْ وَلَائِهِمْ, *I am free from all connexion with them (as client)*; يَتَخَلَّصُ عَنْ عَذَابِ الْآخِرَةِ, *he is saved from punishment in the next world*; النَّهْيُ عَنِ الْمُنْكَرِ, *the prohibition of what is abominable*; يَنْوِبُ عَنِّي, *he acts as my deputy*; يُقَاتِلُ عَنْهُ, *he fights for him*; لَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ, *do not contend for those who betray themselves (lit. do not by contending try to keep off punishment from those &c.)*; لَا تَجْزَى نَفْسٌ عَنْ نَفْسٍ شَيْئًا, *one soul shall not make satisfaction for another in any point*; حَمَلَ عَنْهُ كَذَا وَكَذَا دِرْهَمًا, *he paid so and so many dirhems in his stead.*

2) After verbs denoting uncovering, laying bare, opening, revealing, informing, asking and answering; for in these verbs there lies the idea of the removal of a covering, real or figurative. For example: لَوْ كُشِفَ عَنِّي سِتُورُ الدُّنْيَا, *if the veils of this world were removed from me (from before my eyes)*; إِنْ كُنْتَ تَبْغِي شَاهِدًا يُخْبِرُ عَنْ غَائِبٍ, *if you want a witness who can inform you regarding what is hidden*; سَأُنَبِّئُكَ عَنْ جَمْعِهِمَا, *I will tell you about all of them*; هَذَا سُؤَالٌ سُئِلَ عَنْهُ رَسُولُ اللَّهِ صَلَّعَ فَأَجَابَ عَنْهُ, *this is a question about which the apostle of God was questioned, and he gave an answer to it*; كَانَتْ تَبْسِمُ عَنْ لَوْلُو مُنْصَدٍ أَوْ بَرَدٍ, *she laughs so as to show (teeth like) strung pearls or hailstones (in whiteness).*

3) After verbs denoting abandonment or neglect, and the ability to dispense with (عَنْ) one thing because of the

possession of another (بِ); because in them is implied the notion of turning away (أَعْرَضَ). For example: *تَنَبَّعِي لِلْإِنْسَانِ أَنْ لَا يَغْفَلَ عَنْ نَفْسِهِ*, a man must not be neglectful of himself; *وَهُوَ غَنِيٌّ عَنْهَا*, he does not require it; *لِي فِي طَلَابِ الْعِلْمِ غِنَاءُ الْغَايَاتِ*, I find in the study of science that which contents me so that I can dispense with the singing of women; *أَغْنِي بِحِلَالِكَ عَنْ حَرَامِكَ وَأَكْفِي بِفَضْلِكَ عَنْ سِوَاكَ*, satisfy me with what thou allowest, so that I may be able to dispense with what thou forbiddest, and suffice me through thy goodness, so that I may not have occasion for any other but thee. Similarly: *شَغَلَهُ ذَلِكَ عَنِ الْفِكْرِ فِي كُلِّ شَيْءٍ إِلَّا فِيهِ*, this circumstance occupied him so that he could not think of anything but it; *بِي حَصْرٍ عَنْ ذِكْرِ كُلِّ الْمَنَائِبِ*, there is in me inability to mention all the virtues; *إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي*, I loved the good (of this world) so as to neglect all thought of my Lord; *يَبْخُلُ عَنْ نَفْسِهِ*, he is so stingy as to deny himself every thing.

4) After verbs signifying to leave one behind or to surpass one; as: *لَا أَفْضَلْتُ عَنِّي*, you do not surpass me in anything. Hence the expression *فَضْلًا عَنْ*, not to mention, much more or much less (according to the context); as: *فَتَبَيَّنَ لَهُ فِي أَقَلِّ الْأَشْيَاءِ الْمَوْجُودَةِ فَضْلًا عَنْ أَكْبَرِهَا مِنْ آثَارِ الْحِكْمَةِ مَا قَضَى مِنْهُ كُلُّ الْعَجَبِ*, and he clearly saw in the smallest of existing things, not to mention (and much more in) the largest of them, such traces of wisdom

as set him in the greatest astonishment; لَا يُوْجَدُ فِي السَّامِ, *it is not found in the entire of Syria, not to mention (much less in) Safed.* Hence too the use of عَنْ in comparisons (like مِنْ, § 49, 5); as: أَأَيْنَ أَنْتَ عَنِ الْبَيْتِ النَّذْرِ الْجَامِعِ لِمُشَبَّهَاتِ الثَّغْرِ, *where art thou (where are thy verses) in comparison with this rare verse, that contains all the things with which the mouth can be compared?*

5) عَنْ also indicates the source from which something proceeds; as: رَضِيَ عَنْهُ, *he was satisfied with him, was gracious to him*; لَا نَفْعُ هَذَا عَنْ قَوْلِكَ, *we will not do this at your word, as it were, setting out from your word, moved by your authority.* Hence it shows a) the authority for any statement, tradition, or the like; as: حُكِيَ عَنِ الشَّافِعِيِّ, *it is related on the authority of 's-Sāfi'i*; وَكَانَ أُسْتَاذَنَا يَحْكِي, *and our teacher used to narrate on the authority of a certain shèikh*; حَدِيثٌ صَحِيحٌ عَنِ رَسُولِ اللَّهِ, *an authentic tradition of the Apostle of God*; وَعَنِ النَّبِيِّ أَنَّهُ, *it is told of the prophet that he said*; and b) the cause from which an effect proceeds as its source; as: مَا هَلَكَ مِنَ الْإِزْمِ عَنْهُ, *that which necessarily follows from it*; أَمْرٌ عَنْ مَشُورَةٍ, *no one ever perished through asking advice (of others).*

6) Lastly, عَنْ is used of time as equivalent to بَعْدَ, *after*; as: عَنْ قَرِيبٍ يَكُونُ كَثِيرًا, *in a short time it will be*

much; عَمَّا قَلِيلٍ, *after a little while* (where مَا is redundant, as in §. 49, 3, last example).

Rem. a. Observe the phrases: مَاتَ عَنْ ثَمَانِينَ سَنَةً, *he died aged eighty*; مَاتَ عَنْ وَلَدٍ صَغِيرٍ, *he died leaving a young child*.

Rem. b. Because of their being related in meaning, مِنْ and عَنْ are sometimes used indifferently; for example, after مَنَعَ, *to hinder*, اجْتَنَبَ, *to avoid*, بَرِيَ, *free from, clear of*, and the like. Compare §. 49, 5, with §. 50, 4; as also the use of the Heb. מִן, Gesenius' Thesaur., p. 804, second column, a.

Rem. c. عَنْ is sometimes used as an indeclinable noun, signifying *side*, which is its original meaning; e. g. مِنْ عَنْ يَمِينِهِ, *on his right and his left*.

51. The prepositions that indicate motion to or towards a place, are إِلَى, *to*; حَتَّى, *up to*; لِ, *to*; نَحْوَ, *towards*.

52. إِلَى (with pronominal suffixes إِلَيْكَ, إِلَيْهِ) is opposed to مِنْ and عَنْ; as: مِنَ الْمَهْدِ إِلَى الْخَدِّ, *from the cradle to the grave*; انْقَطَعَ عَنْهُ, *he severed himself from him, abandoned his cause*, but انْقَطَعَ إِلَيْهِ, *he was devoted to his cause*; اِئْتِ الْيَدَ عَنِّي, *stand off* (see the end of the section)! It signifies:

1) Motion to or towards a place; as: جَاءَ إِلَى الْمَدِينَةِ, *he came to the city*.

2) Transferred to time, the point up to which some-

thing lasts or continues; as: *لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ إِلَى يَوْمِ الْقِيَمَةِ*, *a part of my people shall not cease to hold fast the truth till the day of the resurrection*. It occurs in a somewhat different sense in the phrase: *لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ*, *he will assemble you to the day of the resurrection (for it)*.

3) إِلَى also shows that one thing is added to another, and hence we find it construed with زَادَ, *to increase, augment*; as: *لَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ*, *do not devour their substance in addition to your own*; *زَادُوا حِكْمَةً إِلَى حِكْمَتِهِمْ*, *they have added a knowledge to the knowledge they possessed*.—It is also construed with adjectives of the form أَفْعَلُ and others, derived from verbs signifying love or hatred and used in a passive sense, to indicate the subject of the feeling (see §. 34, rem. a); for example: *مَحْبُوبٌ*, *dear*; *أَحَبُّ*, *dearer*; *يُبْغِضُ*, *hated, hateful*; *أَبْغَضُ*, *more hateful*. It is used too with قَرِيبٌ, *near*, and similar words, in so far as they convey the idea of approach or approximation, opposed to *بَعِيدٌ عَنْ*, *far from*; e. g. *فَإِنَّهُ أَقْرَبُ إِلَى التَّعْظِيمِ*, *for this comes nearer to reverence*; whereas in so far as they convey the idea of the measurement of the distance of one place from another, they are construed with مِنْ, §. 49, 4. — Finally, notice the phrases:

إِلَى آخِرِهِ, lit. *on to others of this (kind)*, and *إِلَى غَيْرِ ذَلِكَ* (contracted *إِلَيْهِ*), *to the end of it*, i. e. *et caetera*; *إِلَيْكَ*, lit. *to thyself!* and *إِلَيْكَ عَنِّي*, *to thyself from me!* i. e.

stand off! let me alone! هَذَا إِلَيْهِ, scil. مُسَلَّمٌ or مَقْرُوضٌ, *this is committed or entrusted to him.*

Rem. Compare, in general, the significations of the Heb. preposition אֶל or אֵלַי, as exhibited in Gesenius' Thesaurus. Examples of the third sense given above are Levit. 18, 18. וְאִשָּׁה אֶל-אֶחָתָהּ לֹא. וְנָשָׂא לְבִדְנָהּ אֶל-בָּכִים אֶל-אֶל בְּשָׂמִים. תִּקַּח, Lament. 3, 41. The Hebrew uses ל in several cases in which the Arabic employs إِلَى.

53. حَتَّى differs from إِلَى in indicating the motion towards and at the same time the arrival at an object, whether this object be actually touched and included or not; whereas إِلَى merely implies the motion towards an object, whether this be arrived at or not; as: حَتَّى مَطْلَعِ الْفَجْرِ, *till the dawn of morning.* However, when إِلَى and مِنْ are used in opposition to one another to designate the terminus a quo and terminus ad quem, إِلَى necessarily includes the idea of reaching the object. Further, when the reaching of the object is distinctly expressed by the governing verb or verbal noun itself, the meaning of إِلَى is naturally modified thereby; as: اِنْتَهَيْتُ إِلَيْهِ, *I came up to him*; اِلَّا نْتِهَاءً إِلَيْهِ, *the attaining of it.* That حَتَّى does not necessarily include the object reached or attained is evident from its being used to indicate *exceptions*, like the German *bis auf*.

Rem. حَتَّى is scarcely ever used with pronominal suffixes.

Rem. b. The grammarians, when they wish to make a dis-

tion, say that إِلَى is used لِإِلْتِهَاء, to designate the limit of the act, whilst حَتَّى is employed لِإِتِهَاءِ الْغَايَةِ, to designate the attainment of the extremity or utmost limit.

Rem. c. When حَتَّى is a simple copulative particle (حَرْفُ عَطْفٍ, or عَاطِفَةٌ, or لِلْعَطْفِ), in the sense of *even*, it exercises, like the other copulatives, such as وَ, ف, and ثُمَّ, no independent influence upon the following noun, which remains under the same government as the preceding one; as: قَدِمَ الْحَجَّاجُ حَتَّى الْمَشَاةِ, the pilgrims have arrived, even those travelling on foot; أَكَلْتُ وَكَانَ يُشَاوِرُ, I have eaten the fish, even the head of it (إِلَى would mean *exclusive of the head*); رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ أَصْحَابِهِ فِي جَمِيعِ الْأُمُورِ حَتَّى حَوَائِجِ الْبَيْتِ, and the Apostle of God used to consult his companions on all matters, even household affairs.

Rem. d. The corresponding word to حَتَّى in Hebrew (and probably etymologically connected with it) is עַד; in Æthiopic አስከ: on which see Dillmann's Gr. §. 165, 5, and §. 203, 2, b, α.

54. لِ (with pronominal suffixes لِي, لَكَ, لَهُ) is connected in its derivation with إِلَى, and differs from it only in this, that إِلَى mostly expresses concrete relations, local or temporal, whilst لِ generally indicates abstract or ideal relations. The principal use of لِ is to show the passing on of the action to a *more distant* object, and hence it corresponds to the Latin or German *dativo*; but it may also express the relation of the action to a *nearer* object,

and so stand in place of the *accusative* (compare §§. 29 — 34).

Hence *لِ* indicates:

1) The simple relation of an act to the more distant object; as: *وَهَبَهُ لَهْ*, *he gave it to him*; *قَالَ لَهَا*, *he said to her*.

Rem. *a*. After the middle forms of the verb, *لِ* often expresses the yielding oneself up to the action of another or to the effect of a thing; as: *جُرُّوْا لَهْ اَلْخَطِيْرَ مَا اَجْرَ لَكُمْ*, *pull his (the camel's) leading-string as long as you can pull it*; *مَنْ خَدَعَنَا بِاللّٰهِ*, *if any one deceives us with God (i. e. with a pretence of devoutness), we let ourselves be deceived by him*.

Rem. *b*. The grammarians say that the *لَامُ اَلْجَرِّ*, or preposition *لِ*, is used in this case *لِلتَّعْدِيَةِ*, *to express the passing on of the action*.

2) The dative *a*) of possession; as: *الرَّجُلُ مَنْ لَهْ رَأْيٌ صَاطِبٌ*, *the man is he who has a correct judgment*; *اَلْحَمْدُ لِلّٰهِ*, *praise belongs to God*; *اِنَّا لِلّٰهِ*, *we are God's*; whence it is used to indicate the author of a proverb, poem, &c.; as: *كَمَا قِيلَ لِبَحْمَدِ بْنِ اَلْحَسَنِ*, *as has been said by Mohammedi ibn el-Hasan*; *اَنْشَدَ لِبَعْضِهِمْ*, *he recited (a poem) by one of them (the poets)*; *اَنْشَدْتُ وَقِيلَ اَنَّهُ لِعَالِيٍّ*, *a poem was recited to me, and I was told it was by Ali*; *b*) of permission; as: *فَلَهْ ذٰلِكَ*, *then this is allowed him (lit. is to him)*; *c*) of advantage, as opposed to *عَلَى*, which indicates injury; as: *اَلْفِقْهُ مَعْرِفَةُ اَلنَّفْسِ مَا لَهَا وَمَا عَلَيْهَا*,

learning is the soul's cognizance of what is for its good and for its hurt.

Rem. a. The grammarians say that *لِ*, when it indicates possession, is used *لِئِنَّكَ*, to indicate the right of property, or *لِلْاِخْتِصَاصِ*, to show that something is ascribed to one as his own. — Compare the Hebrew usage, *מְזוֹמֶר לְדָוִד*, a psalm composed by David, &c.

Rem. b. As the Arabs have no verb corresponding to our *have*, they are obliged to express it by the preposition *لِ* with the genitive of the possessor; as: *كَانَ لِلْمَلِكِ زُهَيْرٌ مِائَتًا عَبْدًا*, king Zuhair had two hundred slaves; *لَهُ بَغْدَادٌ سِتْمِائَةً صَاحِبِ خَبَرٍ*, he had in Bagdad six hundred secret police; *مَا لِي أَبٌ وَلَا ابْنٌ*, I have neither father nor son. — So in Hebrew, Gen. 31, 1. *אֵין לִי אִשָּׁר וְאֵין לִי בֶן*, as also *אֵין לִי אִשָּׁר*, I have, *אֵין לִי*, I have not.

Rem. c. *لِ* is often used, instead of a simple pronominal suffix, in order to avoid rendering a noun definite; e. g. *مَاتَ لِي أَخٌ*, a brother of mine is dead; whereas *مَاتَ أَخِي* would mean *my* (it may be, only) brother is dead. — So in Hebrew, Gen. 14, 18. *כֹּהֵן לְאֵל עֶלְיוֹן*, a priest of the most high God, not the priest.

Rem. d. In pecuniary transactions *لِ* is used to indicate the creditor, whilst *عَلَى* expresses the debtor; as: *لِي عَلَيْكَ أَلْفٌ دِرْهَمٍ*, you owe me (lit. there are to me upon you) a thousand dirhems.

Rem. e. Observe the expressions of admiration: *لَيْتَ دَرَّةٌ*,

what a man he is! **لِلّٰهِ دَرَكٌ مِّن رَّجُلٍ**, *what a man you are!*

(lit. *such a man can emanate only from God*. Compare Jonah 3, 3.

וְנִינְוָה הָיְתָה עִיר גְּדוֹלָה לְאֱלֹהִים, *Nineveh was a very large city*).

Remark also such phrases as: **הَلْ لَكَ فِي الشَّرَابِ**, *would you*

like some wine? **هَلْ لَكُمْ فِي أَنْ تَفْعَلُوا هَذَا**, *have you a wish*

to do this? where we must supply the substantive **رَغْبَةً**, *desire, wish*.

3) The purpose for which, and the reason why, any thing is done (relation of the action to its purpose and cause); as: **قَامَ لِمُعَاوَنَتِهِ**, *he arose to help him*;

مَا أَعْلَمُ إِلَّا لِلْعَمَلِ, *science (or theory) is only for the purpose of being applied in practice*;

طَلَبَ أَجَلًا لِلأَمْرِ بِالْمَعْرُوفِ, *he sought the dignity (or office) for the purpose of ordering good*;

وَلِهَذَا قِيلَ, *and for this reason it is said*;

لِأَنَّهُ يَضُرُّ, *because it does harm*;

عَجِبْتُ لِقَوْلِهِ, *I wondered at (because of) what he said*.

Rem. In this case **لِ** is said to be used **لِلتَّعْلِيلِ**, or **لِلْعِلَّةِ**,

to indicate the cause. Compare in Hebrew Gen. 4, 23. **כִּי אִישׁ**

הָרַגְתִּי לְפָעֻעַ, *for I have slain a man because of a wound given me*.

4) After the verb **قَالَ**, it often indicates the object in reference to which something is said; as: **وَلَا تَقُولُوا لِمَنْ يُقْتَلُ**

فِي سَبِيلِ اللَّهِ أَمْوَاتٌ, *do not say in regard to those who are killed in the path of God, they are dead (do not call those*

who are killed fighting for God's cause, dead);

أَتَقُولُونَ, *do ye say of the truth, after*

it has come to you, Is this magic? Similarly: **قَالَ مَسْكَةٌ**

way as the *بِعِ* أَلْمُسْتَفْعَاتِ; e. g. *يَا لِلْعَجَبِ*, *O the wonder!*

فَيَا لِحُسْرَانٍ طَالِبِيهِ لِنَيْلِ فَضْلٍ مِنْ الْعِبَادِ, *but O the disgrace of those who seek it (learning) in order to obtain benefits from men!* — In all these cases *لِ* seems to point out the person or thing, in reference to which the exclamation is uttered, as being the origin and cause of it.

55. *تَحَوُّ* (accusative of *تَحَوَّ*, the nomen verbi of *تَحَا*, *to turn towards*) indicates 1) *towards* a place; as: *ثُمَّ يَسِيرُونَ تَحَوُّ بَيْتِ الْمَقْدَسِ*, *then they will set out towards Jerusalem*; 2) *according to*; as: *تَحَوُّ قَوْلِهِ*, *according to his saying, as he says* (compare the use of *لِ* in §. 54, 3). — *تَحَوُّ* is also used in all its cases, with a following genitive, as a substantive or adjective, to signify *such as, like*; e. g. *رَجُلٌ تَحَوُّ زَيْدٍ*, *a man such as Zèid*; *وَكَذَلِكَ فِي سَائِرِ الْأَخْلَاقِ تَحَوُّ الْجُودِ وَالْبَخْلِ*, *and just so in regard to the other moral characteristics, such as liberality and niggardliness*; *تَكَلَّمَ تَحَوُّ زَيْدٍ* (i. e. *تَكَلَّمَ تَكَلُّمًا تَحَوُّ تَكَلُّمِ زَيْدٍ*), *he spoke like Zèid*. As a substantive it likewise means *about (circa)*, in which case it may be followed either by the genitive or by *مِنْ*; as: *طُولُهُ تَحَوُّ مِائَةِ ذِرَاعٍ*, *its length is about one hundred cubits*; *عَلَى تَحَوِّ سِتِّ مَرَاحِلَ*, *at (a distance of) about six marches*; *هِيَ فِي الْكِبَرِ تَحَوُّ مِنْ فَيْدٍ*, *it is about the size of Fèid*.

56. The preposition *فِي* (with pronominal suffixes *فِيَّ*, *فَيْكَ*, *فِيهِ*), on the difference between which and *بِ* see §. 57, indicates:

1) Both rest in a place or during a time and motion into a place, in which latter case it corresponds to the Greek *εἰς* or the Latin *in* with the accusative; as: *فِي الْبَيْتِ*, *in the house*; *فِي تِلْكَ السَّنَةِ*, *in this year*; *وَقَعَ فِي الْبُئْرِ*, *he fell into the well*; *وَقَعَ فِي ظَهْرِ الْكِتَابِ*, *he wrote on the back of the letter*; *يُوقِعُهُ اللَّهُ فِي الرِّسَاتِيقِ*, *God will cast him into (make him dwell in) the villages*. This signification is then transferred to the relation subsisting between any two things, the one of which is regarded as the place in which the other is, or happens, or into which it goes or is put; as: *فِي حَالِ التَّعَلُّمِ*, *in the state of pupilage*; *يَنْبَغِي أَنْ يَمْتَثِلَ أَمْرُهُ فِي غَيْرِ مَعْصِيَةِ اللَّهِ وَلَا طَاعَةِ الْخَلْقِ فِي مَعْصِيَةِ اللَّهِ*, *he must obey his (the teacher's) orders in all that is not contrary to the will of God, but not in those things which, whilst they are in accordance with the will of the creature, are against the will of the Creator*; *مَا فِيهِ مِنَ الْخَيْرِ*, *whatever good there is in it*; *دَخَلَ فِي التَّعَلُّمِ*, *he commenced studying*; *يُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ*, *God will let them enter into his mercy*.

2) *فِي* is sometimes equivalent in meaning to *مَعَ*, *with*, or *بَيْنَ*, *among*; as: *تَوَجَّهَ فِي خَمْسِينَ أَلْفًا*, *he set out with (lit. in the midst of) 50,000 men*.

3) It indicates the subject of thought or conversation, that in which these move; as: *تَأَمَّلْ شَهْرَيْنِ فِي اخْتِيَارِ الْأُسْتَاذِ*, *reflect two months upon the choice of a teacher*; *يَنْبَغِي أَنْ*

تَكَلَّمَ فِي ذَلِكَ, *he must meditate upon this*; يَتَفَكَّرُ فِي ذَلِكَ, *he spoke about this* (whereas تَكَلَّمَ بِذَلِكَ would mean *he spoke this out, he gave utterance to this opinion*). Hence it is used in stating the subject of a book or chapter; as: صَنَّفَ كِتَابًا فِي الْأَخْلَاقِ, *he composed a book on morals*; فَصَّلَ فِي مَاهِيَةِ الْعِلْمِ, *a chapter treating of the nature of science*; كِتَابُ النُّجُومِ الرَّاهِرَةِ فِي مُلُوكِ مِصْرَ وَالْقَاهِرَةِ, *the book of the shining stars, treating of the kings of Miṣr and ʿl-Kāhira*.

4) فِي is used after verbs signifying desire, like طَمِعَ and رَغِبَ, in connection with the object desired; as: مَنْ وَجَدَ لَذَّةَ الْعِلْمِ وَالْعَمَلِ بِهِ فَلِمَ يَرْغَبُ فِيهَا عِنْدَ النَّاسِ, *why should he, who has experienced the sweetness of knowledge and of the application of it in practice, desire anything that men possess?* يَنْبَغِي أَنْ لَا يَطْمَعَ فِي أَمْوَالِ النَّاسِ, *he must not covet people's property*.

5) It is employed in the comparison of two objects, governing the thing with which the other is compared; as: مَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ, *this life is merely a temporary usufruct, compared with the life to come*; lit. *when put into it*, the smaller object being, as it were, placed within the larger one for the purpose of comparing the two.

6) Lastly فِي is used to express *proportion* (e. g. length and breadth) and *multiplication*; as: طُولُهُ خَمْسُونَ ذِرَاعًا فِي, *its length is fifty cubits, by twelve*

cubits in breadth (Germ. *bei* or *auf*, Fr. *sur*); ثَلَاثَةٌ فِي خَمْسَةٍ, *three into five* or *three times five*, according to the phrase ضَرَبَ عَدَدًا فِي عَدَدٍ, *he multiplied one number by another* (lit. *struck the one into the other*).

Rem. a. فِي is said by the grammarians to be used لِطَرَفِيَّةٍ, *to indicate time and place* (see vol. I. §. 221, rem. a).

Rem. b. The Hebrew uses בְּ in most of the above significations;
e. g. בְּבֵית הַיהוָה, בְּשָׁנָה הָרִבְעִית, וַיִּפֹּל בְּשַׁחַח וַיִּפְּעַל (Ps. 7, 16);
אֶחָד־הָפֵל בְּקִשְׁרִים עִם-אֶבְשָׁלוֹם, *Ahitophel is among those who are conspiring with Absalom* (2 Sam. 15, 31); בְּדֶבֶר בְּ; בְּחִפְזָא בְּ; בְּרָצָה בְּ; &c.

57. بِ (with pronominal suffixes بِى, بِكَ, بِه) differs from فِي in this, that فِي, like the Latin and German *in*, shows that one thing is actually in the midst of another, surrounded by it on all sides; whereas بِ merely indicates that the one is close by the other or in contact with it, and corresponds therefore to the Latin prepositions *prope*, *juxta*, *apud*, *ad*, and the German *an* or *bei*. For example: قَرْيَةٌ بِيَابِ الْقَاهِرَةِ, *a village close to (or hard by) the gate of el-Kāhira*; مَرَرْتُ بِرَجُلٍ, *I passed by a man*; جَلَسَ بِهِ, *he sat beside (or by) him*; نَصَرَكَ اللَّهُ بِبَدْرٍ, *God helped you at Bèdr*; كَانَ بِالْمَدِينَةِ تَاجِرٌ, *there was at (or in, Germ. zu, Fr. à) el-Medīna a merchant*; قَرْيَةٌ بِبَصْرَ, *a town in (belonging to) Egypt*; وَبِيَدِهِ سَيْفٌ, *with a sword in his hand*; اجْتَنِبْ دَارَنَا بِالنَّهَارِ, *avoid our house by day (= نَهَارًا)*.—

Hence it is construed with verbs signifying to adhere, attach, or connect (e. g. عَلِقَ, لَصِقَ, لَفَّ) seize, take, or begin (e. g. أَخَذَ, بَدَأَ), flee for refuge to, believe in, and swear by (e. g. عَادَ, آمَنَ, أَقْسَمَ). For example: رُءُوسُهُمْ لَاصِقَةٌ بِأَكْتَافِهِمْ (أَقْسَمَ, آمَنَ, عَادَ). For example: لَا أَعْنَاقَ لَهُمْ *their heads adhere to their shoulders and they have no necks*; لِأَنَّ الدُّودَ يَتَعَلَّقُ بِالثَّمَارِ *because the worms stick to the fruit*; بَدَأَ بِالسَّبْقِ *he began to study*; نَعُوذُ بِاللَّهِ *we take refuge with God from his wrath*; أَتَسَمَّيْتُ بِاللَّهِ *I believe in the one God*; آمَنْتُ بِاللَّهِ الرَّاحِدِ *I swear by God*; بِرَأْسِكَ *by thy head!* — Hence, too, it is used after إِذَا, *lo! see!* introducing a person or thing that comes suddenly into view (إِذَا أَلْمَفَاجَأَةً) or إِذَا أَلْمَفَاجَأَةً; as: بَيْنَمَا هُوَ يَسِيرُ وَإِذَا بَرَهَجَ (أَلْمَفَاجَأَةً) *whilst he was going along, he suddenly perceived a cloud of dust*; فَلَمَّا تَوَسَّطْتُ *and after I had got to the middle of the passage, I all at once heard a great noise*; وَخَرْنُ فِي الْحَدِيثِ *and whilst we were talking, a great clamour suddenly arose at the door*; إِذَا بَرَجَلَ يُقَالُ لَهُ أَلْسَيْدٌ *behold there came forward a man called the seiyid Béraka*. Here we must supply the participle of the verb أَحَسَّ, *to perceive*, which is construed with بِ, as, for instance, in the first of the above examples, وَإِذَا أَنَا مُحِسٌّ *whilst we were talking, a great clamour suddenly arose at the door*; بِصَوْتٍ عَظِيمٍ. The same remark applies to كَانَ in such phrases as: كَأَنِّي بِكَ تُخَادِعُنِي *it seems to me that you are trying to deceive me*; كَأَنِّي بِكَ قَتِيلًا *methinks I see you*

slain; i. e. **كَاتَى فُحْسَ بِكَ**. — From the idea of contact there arises, in the case of a superior and inferior or primary and secondary object, that of companionship and connection; as: **سَارَ بِأَهْلِهِ**, *he set out with his household*; **اشْتَرَى** **الْجِمَارَ بِلِجَامِهِ**, *he bought the ass along with its bridle*. Under this idea are figuratively represented the following relations.

1) The relation between subject and predicate, especially in negative propositions; as: **أَوَلَمْ يَرَوْا أَنَّ اللَّهَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى**, *do they not see that God is powerful (enough) to bring the dead to life?* **لَسْتُ بِعَالِمٍ**, *I do not know*; **لَسْتُ بِقَارِئٍ**, *I cannot read*; **مَا فُؤْمُ الْمُؤْمِنِينَ**, *they are not believers*.

2) The relation between the act and its object. a) This is always the case after *intransitive* verbs, especially such as indicate *motion*, e. g. **جَاءَ**, **أَتَى**, *to come*, **ذَهَبَ**, *to go away*; **سَارَ**, **رَاحَ**, *to depart, set out*, **قَامَ**, **نَهَضَ**, *to get up, rise*, **سَمَا**, *to be high*, &c. These verbs are construed with **بِ** and the genitive of the thing, accompanied by, or in connection with, which one performs the act they denote. They must therefore be translated into English by transitive verbs. For example: **فَاتُوا بِسُورَةٍ مِثْلِهِ**, *then bring (lit. come with) a sūra (chapter) like it*; **ذَهَبَ اللَّهُ بِنُورِهِمْ**, *God took away (lit. went away with) their light*; **قَامَ بِالْحَقِّ**, *he upheld the truth*; **نَهَضَ بِأَعْبَاءِ الْمَلَكَةِ**, *he took upon him the burden of the government*; **سَمَا بِهِ**, *he lifted it up on high*. b) The same construction is also employed

with *transitive* verbs, not only when they signify motion, but in other cases too, and the verbs must then be used absolutely; as: *بَعَثَ إِلَيَّ بِهِمْ*, *he sent them to me* (lit. *he performed the act of sending to me in connection with, or by means of, them*, using them as the objects through which he realized that act). This happens in particular when the transitive verb is used in a *figurative* sense, and the preposition is then called *بَاءُ الْمَجَازِ*, *the figurative bi*; as: *كَسَرَ الْعَصَا*, *he has broken the stick*, but *كَسَرَ بِقَلْبِي*, *he has broken my heart*; *جَبَرَ الْعَظَمَ*, *he has set the bone*, but *جَبَرَ بِقَلْبِي*, *he has comforted my heart*; *لَا تَحَالَةَ أَنَّ*, *and there is no doubt that the using of these plants for food is one of the reasons that prevents them* (lit. *cuts them off*) *from attaining their full growth*. In this case *بِ* indicates the adhesion of the action to its object. The relation of the acts of breaking, cutting, &c., to their objects in an improper spiritual sense, requires a prepositional exponent, as being a less immediate relation than when they are used in their proper material sense.

3) The relation between the act and the instrument with which, the means by which, or the reason why, it is performed; as: *قَتَلَهُ بِالسَّيْفِ*, *he slew him with the sword*; *يَرْزُقُهُ اللَّهُ الصَّبْرَ بِرَكَّةِ دُعَائِهِ*, *God will grant him patience through the salutary power of prayer to Him*; *فِيمَا نَقَضِهِمْ*, *wherefore, because of their breaking their covenant, we have cursed them* (مَا redundant, see § 49, 3,

and § 50, 6). — Connected herewith is the use of **بِ** with surnames, &c., after **عُرِفَ**, *to be known*; as also after **كَفَى**, *to be enough, to suffice*, with the person or thing that suffices or is enough for one; e. g. **حَسَنُ بْنُ عَلِيٍّ الْمَعْرُوفُ**, *Hasan bin 'Alī, known by the name of 'el-Mar-jinānī*; **قَرْيَةٌ تُعْرَفُ بِبَقْوَى**, *a village known by the name of Bakwā*; **كَفَى بِاللَّهِ شَهِيدًا**, *God sufficeth as a witness*; **كَفَى بِلَذَّةِ الْعِلْمِ دَاعِيًا وَبَاعِثًا لِلْعَاقِلِ**, *the delight of learning is a sufficient motive and incentive to the sensible man*. — The *price* of any article is also expressed by the preposition **بِ** after verbs signifying to buy, pay, &c., as being the instrumental means with which the act is performed; as: **اشْتَرَى قَلَمًا بِدِينَارٍ**, *he bought a reed-pen for a dinār*; **اشْتَرَوْا الضَّلَالََةَ بِالْهَدَى**, *they have purchased error at the price of truth*; **لَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يُكَذِّبُونَ**, *they shall suffer a painful punishment for having charged (others) with being liars* (لِكَوْنِهِمْ = بِمَا كَانُوا).

Rem. a. The preposition *without* is expressed in Arabic by **بِلَا**, **بِغَيْرِ**, and more rarely **مِنْ غَيْرِ** and **بِدُونِ**; **بِلَا** can be used only with an indefinite substantive, **بِغَيْرِ** with one that is either definite or indefinite; as: **سُلْطَانٌ بِلَا عَدْلٍ كَنَهْرٍ بِلَا مَاءٍ**, *a ruler without justice is like a river without water*; **بِغَيْرِ ضَرُورَةٍ**, *without necessity*; **بِغَيْرِ أَحَقِّ**, *unjustly*; **مِنْ غَيْرِ خِلَافٍ**, *without controversy*; **بِدُونِ ثَمَنِ**, *without (paying any) price*. — Compare in Hebrew **בְּלֹא**, **בְּדֹלֶה**, **בְּדֹאֵן**.

* Rem. b. In formulas such as بِأَبِيَّ أَنْتَ وَأُمِّي, *thou art as dear to me as father and mother*, the preposition depends upon the word مَقْدَى, *ransomed*, which is understood, and the literal meaning is: *thou art to be ransomed for my father and mother*. It is called by the grammarians بَاءُ التَّفْدِيَةِ, *the bi that expresses ransom*, but is in reality the بَاءُ الثَّمَنِ or *bi of price*, as used after اشْتَرَى, &c. (see above, no. 3, at the end). In the same way as بِأَبِيَّ وَأُمِّي are used بِرُوحِي and بِنَفْسِي.

Rem. c. In phrases like مَاتَ قَبْلَ النَّبِيِّ بِقَلِيلٍ (بَيْسِيرٍ), *he died a little before the Prophet*, قَدِمَ بَعْدَ ذَلِكَ بِشَهْرَيْنِ وَأَيَّامٍ, *he arrived two months and some days after this*, ب is the *bi of measure*, and quite different in meaning from the accusative of time how long; سَافَرَ قَبْلِي يَوْمَيْنِ means *he travelled for two days before me*, profectus est biduum ante me, Germ. *er reiste zwei Tage lang vor mir*, but سَافَرَ قَبْلِي بِيَوْمَيْنِ, *he started two days before me*, profectus est biduo ante me, Germ. *er reiste zwei Tage vor mir ab*. Observe that ب with its genitive must in this case always be placed after قَبْلَ, بَعْدَ, &c.

Rem. d. The grammarians denote the various uses of ب by saying that it is used لِلْإِلْصَاقِ, *to express adhesion*; لِلْقَسَمِ, *swearing*; لِلْمُصَاحَبَةِ or لِلْمُلَاحَظَةِ, *companionship and connection*; لِلتَّعْدِيَةِ, *to render an (intransitive) verb transitive*; لِلْإِسْتِعَانَةِ, *to indicate the instrument of whose aid we avail ourselves*; لِلتَّعْلِيلِ, *to express the reason or cause*; and لِلتَّعْرِيفِ or لِلثَّمَنِ, *to state the price given for anything*.

Rem. *e.* בּ is used in Hebrew in nearly all the above significations, as well as in those of **في**, (§. 56, rem. *b*). For example: 1 Sam. 29, 1. חָסָה בּ, פָּגַע בּ, נָגַע בּ, דָּבַק בּ; *encamping by the well*; נִיצַא אֲרוֹם לְקִרְאָתוֹ בָּעֵם בְּבֵד, Num. 20, 20. נִשְׁבַּע בְּאֱלֹהִים, הָאֲמִין בּ, Jerem. 11, 19. עֵץ בְּלֶחֶמוֹ; the so-called *beth essentiae*, Exod. 6, 3. הִנֵּה אֲדֹנִי יְהוָה, וְאָרָא אֶל-אֲבֹרָהֶם . . . בְּאֵל שְׂדֵי לֹא קָדְמוֹ, Deut. 23, 5. בָּא הַחֲלֹם בְּרַב עֲנָן; Eccles. 5, 2. בַּחֲזֹק יְבוֹא סִקָּל בְּאֲבָנִים, הָרַג בַּחֲדָב; אֲחֻכֶּם בַּלָּחֶם וּבַמַּיִם, 2 Sam. 24, 24. וַיָּקֶן דָּוִד אֶת-הַגִּזְרֹן וְאֶת-הַבָּקָר בְּכֶסֶף שְׂקָלִים חֲמִשִּׁים.

Rem. *f.* In the above section, under no. 3, as well as in §. 49, 3, and § 50, 6, we have examples of the redundant use of **מֵא** after the prepositions **מִן**, **עִן**, and **בּ**. The same thing occurs in Hebrew, in which case **מֵה** takes the form of **מִן**; as Job 27, 14. לְמוֹ-הָרֹב, Ps. 11, 2. בְּמוֹ-אֶפֶל, Exod. 15, 5. בְּמוֹ-אֶבֶן.

58. **מֵע** (rarely **מַע**) *with, along with*, indicates companionship and connection (**مُصَاحَبَةً**); as: **سَارَ مَعِيَ**, *he travelled along with me*; **شَاوَرَ مَعِيَ**, *he took counsel with me*; **لَا يَصْحَحُ الْإِسْلَامُ مَعَ الْجَهْلِ**, *sanctity cannot exist along with (is incompatible with) ignorance*; **مَعَ تَكَرُّارٍ مَا تَقَدَّمَ مِنْهُ**, *with the repetition of that portion of it which had gone before* (repeating at the same time what had been done before). Hence it is used to show that a person possesses something or has got it along with him; as: **هَلْ مَعَكَ مِحْبَرَةٌ**, *have you got an inkbottle with you?* **مَا مَعِيَ دِينَارٌ وَلَا دِرْهَمٌ**, *I have neither dīnār nor dirhēm (neither gold nor silver) by me.* — Sometimes it signifies *in addition to, besides*; as: **مَعَ كَوْنِهِ غَرِيبًا**, *in addition to his being (besides his being) a*

stranger. — More frequently it means *notwithstanding*, *despite*, *although*; as: قُتِلَ مَعَ شَجَاعَتِهِ, *despite his bravery he was killed*; لَمْ يَكُنْ أَحَدٌ أَفْطَنَ مِنَ الرَّسُولِ وَمَعَ ذَلِكَ أُمِرَ بِالْمُشَاوَرَةِ, *no one was more clear-sighted than the Apostle (Mohammed), and notwithstanding this, he was ordered to consult others*; عَجَزَ عَنْ هَدْمِ الْأَهْرَامِ مَعَ أَنَّ الْهَدْمَ أَسْهَلُ, *he was unable to destroy the pyramids, although it is easier to destroy than to build* (compare in English *withal*; in Heb. כִּי, e. g. Job 1, 22. כִּבְלִי-וְזוֹחַ, Deut. 1, 32. וּבְדִבְרֵי הַיּוֹהָ, Num. 14, 11. כִּבְלֵי הָאֲחֻזָּה; and in Persian بَا and بِا). — Lastly مَعَ is used in comparisons, and must then be translated into English by *compared to*, *in comparison with*; as: الْخَضِرُ مَعَهُ وَتَدُّ, *compared with him el-Hadîr (Elias, the wandering Jew of the Mohammédans) is a tent-peg*, i. e. fixed and motionless, an expression used of one who leads an unsettled vagabond life.

Rem. a. مَعَ is, as the Arab grammarians remark, properly the accusative of a noun, signifying *association*, *connexion*. See vol. I. § 359.

Rem. b. To مَعَ corresponds in Hebrew עִם; e. g. Gen. 13, 1. בְּלַחֵם עִם, *he went along with him*; וְלוֹט עִם, *and Lot along with him*; וְעִם-יְהוָה, *and notwithstanding this*. Nehem. 5, 18. שָׂכַב עִם,

59. عِنْدَ, properly the accusative of a noun عِنْدَ, *a side*, signifies *beside*, *near*, *by*; as: وَكَانَ يَضَعُ عِنْدَهُ دِفَاتِرَ, *and he used to lay notebooks beside him*; وَيَنْبَغِي أَنْ لَا يَبْتَدِئَ الْكَلَامَ عِنْدَهُ إِلَّا بِأَدْنَى, *and he must not commence*

to speak before him unless with his permission. Used of *time*, it shows that something is closely connected with what took place at a particular time, by happening either simultaneously or immediately after; as: *عِنْدَ ذَلِكَ*, *whilst this took place or immediately after this took place, hereupon*; *عِنْدَ مَا*, *whilst, during, or immediately after*. — Further, *عِنْدَ*, like *مَعَ*, implies *possession and comparison*; as: *مَا كَانَ عِنْدَ*, *like*; *عِنْدِي إِلَّا دِينَارٌ وَاحِدٌ*, *I had only a single dinār by me*; *مَا عِنْدَ النَّاسِ*, *what the people have or possess*; *عِنْدَ اللَّهِ تَرَابٌ*, *the kings of the earth are dust compared with (lit. at the side of) God*. — Lastly *عِنْدَ* (like the Latin *apud*, Fr. *chez*, and Persian *تَرَدِيدِ*) implies *in one's mind*, *in his opinion*; as: *الصَّوَابُ عِنْدِي مَا فَعَلَهُ مَشَائِخُنَا*, *the right thing in my opinion is what our shèikhs have done*; *كَانَ عِنْدَهُ أَنَّ الْقُرْآنَ مَخْلُوقٌ*, *the Kor'ān was in his opinion created*; *عِنْدَكُمْ يَسْتَحِيلُ أَنْ يَقْعَلَهُ*, *according to you it is impossible that he (God) should do it*.

Rem. a. On the phrase *عِنْدَكَ زَيْدًا*, = *خُدْ زَيْدًا*, see §. 35, rem.

Rem. b. *عِنْدَ* is sometimes (in modern Arabic generally) pronounced *عُنْدَ*, rarely *عُنْدَ*.

Rem. c. To *عِنْدَ* correspond in Hebrew *עִמָּר* and *עִם*; e. g. Gen. 25, 1, *וַיֵּשֶׁב יִצְחָק עִם-בְּאֵר לָחִירָאִי*, 35, 4, *וַיֵּשֶׁב אֶשֶׁר עִם-שָׁכֶם*, 24, 25, *אִמְרָא יִצְדָק אֲנֹשׁ*, *apud nos, in domo nostrā*; Job 9, 2, *וַיִּצְדָק אֲנֹשׁ*, *apud nos, in domo nostrā*; and how can a man be just in God's sight (*judice Deo*).

60. لَدَى or لَدَا (لَدُنَّا, لَدُنِّي) (with suffixes لَدَى, لَدَيْكَ, لَدَيْهِ), is a comparatively rare word, equivalent in meaning to عِنْدَ (see §. 59); as: اِعْتَقَدَ أَنَّ النَّارَ أَفْضَلُ الْأَشْيَاءِ الَّتِي لَدَيْهِ, *he believed that fire was the most excellent of the things which were in his possession*; وَالْقِيَا سَيِّدَهَا لَدَا الْبَابِ, *and they found her lord at the door*.

Rem. The lexicographers enumerate several other forms of this word; viz. لَدَّ, لَدُ, لُدُنْ, لَدُنْ, لَدُنِ, لَدُنْ, لَدَنُ.

61. بَيْنَ, *between, among*, is properly the accusative of the substantive بَيْنٌ, signifying *intervening space*, which may be regarded either as *uniting* or as *separating* two or more objects, whence بَيْنَ may be construed with verbs of either meaning; as: جَمَعَ بَيْنَنَا, *he united us*, فَرَّقَ بَيْنَنَا, *he parted us*, lit. *he united our separation and parted our connection*; اَللَّهُ يَبْنِي قُلُوبَكُمْ, *God has united your hearts*. — If two genitives follow بَيْنَ, and either or each of them is a pronominal suffix, the preposition must be repeated before the second, and the conjunction وَ inserted; as: بَيْنِي وَبَيْنَهُ, *between me and him*; بَيْنَكُمْ وَبَيْنَ أَخِيكُمْ, *between you and your brother*. But if both are substantives, this is not done; as: بَيْنَ زَيْدٍ وَعَمْرٍو, *between Zèid and Amr*. — Instead of the simple بَيْنَ, we often meet with مَا بَيْنَ, *what is between*, and فِيمَا بَيْنَ, *in what is between*. Both بَيْنَ and مَا بَيْنَ are often used in the sense of *both — and*, and

of *partly* — *partly* (tam — quam, partim — partim); as: *مَآبَيْنَ مَعْرُوفٍ وَمَجْهُولٍ*, *partly known and partly unknown*; *جَاءَنِي مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ*, *there came to me both rich and poor*; *الْقَوْمُ بَيْنَ قَتِيلٍ وَأَسِيرٍ*, *the tribe were partly slain, and partly taken prisoners*. In such cases *بَيْنَ* or *مَآبَيْنَ* holds the place of a substantive expressing that which unites both objects as parts of one whole. — If we wish to indicate the entire interval between two places or two points of time, *إِلَى* is used before the second substantive; as: *بَيْنَ إِلَى*, *between el-Başra and Mèkka*. — Observe the phrase *بَيْنَ يَدَيِ فُلَانٍ*, *before any one, in his presence*, lit. *between his hands*; as: *انْهَزَامُ الذِّئْبِ بَيْنَ يَدَيْهِ*, *the fleeing of the wolf before him* (the dog).

Rem. a. From *بَيْنَ* are formed the conjunctive adverbs of time *بَيْنَمَا* and *بَيْنَمَا*, *whilst*, which naturally exercise no influence upon the following clause; as: *بَيْنَمَا نَحْنُ نَرْقُبُهُ*, *whilst we are awaiting him*; *بَيْنَمَا نَسُوسُ النَّاسَ*, *whilst we govern the people*; *بَيْنَا زَيْدٌ مَضْرُوبٌ*, *whilst Zèid is being beaten*.

Rem. b. With the uses of *بَيْنَ* compare those of *بَيْنَ*; in particular *بَيْنَ . . . بَيْنَ* and *بَيْنَ . . .*, both *between* one thing and another, and also *whether* — *or*. See Gesenius' Thesaurus, p. 203, second column.

62. *عَلَيْهِ، عَلَيْكَ، عَلَى* (with pronominal suffixes), *over, above, upon*, is used:

1) In its original *local* sense *لِلْأَسْتِعْلَاءِ*, *to denote*

higher elevation); as: *فَأَقْبَلَتْ تَحُومَ عَلَى حَائِطٍ*, and it (the pigeon) *began to hover over a wall*; *وَجَدَ إِنْسَانًا عَلَى الطَّرِيقِ*, he found a person upon the road; *نَظَرَ عَلَى الْحَائِطِ صُورَةَ*, he saw on the wall the figure of a man; *عَلَى ثِيَابٍ*, I had on cotton clothes. The same sense is farther exemplified in: *جَلَسَ عَلَى الْمَائِدَةِ*, he sat at table (because a person sitting at table rises above the level of it); *وَقَفَ*, *قَعَدَ عَلَى بَابِ دَارِهِ*, he stood by the river; *عَلَى النَّهْرِ*, he sat at the door of his house; *وَقَفَ عَلَى رَأْسِ فُلَانٍ*, he stood by the head of so and so; *فِي رَقَاتِ شَهْرَتِهِ فِي الرَّوْفِ*, at the time when he was very eager to investigate the peculiarities of the limbs of animals; *طَالَعَ عَلَى شَيْءٍ*, he contemplated or examined something; *إِطْلَعَ عَلَى شَيْءٍ*, he became acquainted with or acquired a knowledge of something; *قَرَأَ عَلَيْهِ*, either he (the pupil) read (a book) before him (the teacher), studied under him, or he (the teacher) read (a book) to him (the pupil); *تَلَا الرِّسَالَةَ عَلَيْهِمْ*, he read the letter to them; *بَدَأَ بِكِتَابٍ*, he began the book of (canonical) prayer before Mohammèd, began to read it under him as his instructor. Similarly in the phrases: *غُشِيَ عَلَيْهِ (عَلَيْهَا)*, he (she) fainted (lit. there was a covering of darkness over him or her); *أُغْنِيَ عَلَيْهِ*, do.; *مَغَشَى عَلَيْهِ (عَلَيْهَا)*, in a faint; *رَحْمَةُ اللَّهِ عَلَيْهِ*, peace be upon you! *السَّلَامُ عَلَيْكُمْ*, God's mercy be upon him, may God have mercy on him.

2) In a *hostile* sense, in which case it can generally be rendered by *against* or *upon*; as: **خَرَجَ عَلَيْهِ**, *he went out against him* (with an army), *he rebelled against him*; **هَجَمَ عَلَيْهِ**, *he rushed upon him*; **فَاعِنْ عَلَيْهِ**, *therefore give aid against him*; **يَنْبَغِي أَنْ يَصْبِرَ عَلَى الْإِمْحَانِ**, *he must bear his troubles patiently* (lit. *must exercise patience against them*); **كَيْلَا يَكُونَ عَقْلُهُ وَعِلْمُهُ حُجَّةً عَلَيْهِ**, *that his intelligence and his knowledge may not become an argument against him*; **الْفِقْهُ مَعْرِفَةُ النَّفْسِ مَا لَهَا وَمَا عَلَيْهَا**, *learning is the soul's cognizance of what is for its good and for its hurt* (see §. 54, 2, c). Similarly in the phrases: **صَعْبٌ (عَسِيرٌ) عَلَيَّ**, *difficult for me*, opposed to **سَهْلٌ (يَسِيرٌ) عَلَيَّ**, *easy for me*; **عَزِيزٌ عَلَيَّ**, *difficult for me*, but also *dear to me*, opposed in both senses to **خَفِيَ عَلَيَّ**, *hidden from me*, *obscure to me*, opposed to **جَلِيَ عَلَيَّ**, *clear to me*. It is therefore construed with verbs signifying *to be angry with* and *to incite or instigate*; as: **عَتَبَ عَلَيْهِ**, *he was angry with him*; **لَمْ يَكَلِّمْهُ سَخَطًا عَلَيْهِ**, *he did not speak to him out of anger with him*; **أَغْرَى الْكَلْبَ عَلَيْهِ**, *he urged on the dog against him, set the dog at or upon him* (يَعِ would mean *he made the dog attach itself to him*). Frequently, however, when construed with these verbs, it does not imply a hostile movement against an object, but merely motion towards it to get possession of it or do it; e. g. **الْحَثُّ عَلَى**, *urging or encouraging to action*; **خَاطَبُوهُ مُحَرِّضِينَ**, *they talked to him, urging him to*

write a book; هُمْ الْآخِرَةُ يَجِدُ الْإِنْسَانَ عَلَى الْخَيْرِ, *concern for the life to come induces man to do well* (lit. carries him towards good); مَا حَمَلَكَ عَلَى هَذِهِ الدَّعْوَى الْبَاطِلَةِ, *what induced you to set up this empty claim?* Hence too حَرِصٌ, *to be greedy or covetous*, and its derivatives حِرْصٌ, *greed*, and حَرِيصٌ, *greedy*, are construed with عَلَى and the genitive of the thing coveted. — The phrase دَخَلَ عَلَى فُلَانٍ, *to go in to one*, is used when the person sought is in his house or room, so that we actually find him; دَخَلَ إِلَى فُلَانٍ merely means *to go into one's house or room*.

3) Of a debt that one owes, and a duty that is incumbent upon one; as: لِي عَلَيْكَ دِينَارَانِ, *you owe me two dinārs* (see §. 54, 2, rem. d.); طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ, *the search after knowledge is an ordinance for every Muslim* (every Muslim is bound by divine command to seek after knowledge); عَلَيْكَ أَنْ تَفْعَلَ هَذَا, *it is incumbent upon you to do this, you must do this*; عَلَيْكَ أَنْ تَتَكَبَّرَ عَنِ الْغِيبَةِ, *you must refrain from slander or backbiting*.

4) Of the advantage, superiority or distinction that one person, or thing enjoys over another; as: فَضْلُ آدَمَ عَلَى الْمَلَائِكَةِ, *Adam's superiority over the angels*; الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ, *who love the present life more than the life to come*; أَثَرُهُ (اخْتَارَهُ) عَلَى غَيْرِهِ, *he preferred it to the rest, selected it in preference to the others*.

5) Of the condition in which any one is in respect to

religion, trade or profession, health, fortune, mental or bodily gifts, &c. (properly, the ground or basis *on* which he stands in these respects). For example: النَّاسُ عَلَى دِينِ مُلُوكِهِمْ, *people follow, or conform to, the religion of their kings*; قَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ, *the Jews say, The Christians are not (grounded) upon anything, have nothing to stand upon*; لَمْ يَجِدْ أَمْرًا عَلَى خِلَافِ مَا كَانَ يَعْتَقِدُهُ, *he found nothing in opposition to what he believed*; سَوَاءٌ كَانَتْ عَلَى صُورَةِ إِنْسَانٍ أَمْ لَمْ تَكُنْ عَشِقَ قَيْنَةً عَلَى أَوْفَرٍ, *no matter whether they be endowed with human form or not*; مَا يَكُونُ مِنَ الْجَمَالِ وَالْمَعْرِفَةِ بِالْغِنَاءِ وَالضَّرْبِ, *he loved a slave-girl, endowed with the highest degree both of beauty and of knowledge of singing and instrumental music*; كُنْتُ عَلَى أَنْ أُجِيبَ, *the state in which I am*; دَاعَى الْأَمِيرِ, *I was going to comply with (the orders of) the emir's messenger*; وَكَأْسٍ شَرَبْتُ عَلَى لَذَّةٍ, *many a cup have I quaffed with delight*.

6) Of the ground on which, the cause or reason why, one does a thing; as: أَخَذَهُ عَلَيْهَا مَا لَا يَمْلِكُهُ, *he was seized with a passion for her which he could not restrain* (lit. *there seized him on her account something which he could not master*); اَلْحَمْدُ لِلَّهِ عَلَى مَا صَنَعَ, *praise be to God for what he has done*; يَعْاتِبُهُ عَلَى تَرْكِ الْبَهَادَاةِ, *he reproached him for having neglected to send him a present in return*; وَلِتُكَبِّرُوا, *and that ye should glorify God for having guided you*; عَلَى أَيِّ شَيْءٍ أُعْطِيكَ مَالِي, *why am I to give you my*

money? جَاءَ عَلَى أَنَّهُ مَلِكٌ, *he came, on the ground of his being a king*; أَتَى بَابَ الْمَلِكِ عَلَى أَنَّهُ أُخْتُهُ, *he came to the king's gate, pretending to be his sister*; لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا, *I do not ask you for money on that account* (scil. بِنَاءٍ عَلَيْهِ, *building upon it*, or مُعْتَمِدًا عَلَيْهِ, *relying on it*); particularly in the common phrase بِنَاءٍ عَلَى أَنَّ, *building upon, reckoning or relying upon, such and such a thing*.

7) Of the terms or conditions, as the ground or basis, on which anything is done; as: أَجَابَهُمْ إِلَى ذَلِكَ عَلَى أَنْ يُمِدُّوهُ, بِالسِّلَاحِ, *he consented to this proposal of theirs, on condition that they should provide him with weapons*; صَالَحَهُ عَلَى أَلْفٍ, *he made peace with him on (the condition that he should pay him) 1000 dirhems*.

8) In saying that one thing happens in spite of or notwithstanding another thing, that might have prevented it; as: أَعَذَّبُكَ عَلَى كِبَرِ سِنَّكَ, *I will punish you notwithstanding your great age* (lit. *in your state of great age*, see no. 5); الْحَيْلُ تَجْرَى عَلَى مَسَاوِيهَا, *the horses run notwithstanding their defects*.

9) Of the rule or standard according to which something is done; as: عَلَى هَذِهِ الطَّرِيقَةِ, *after this manner*; عَلَى نِسْبَةٍ, *according to a duly observed proportion*; عَلَى مَا مَحْفُوظَةٍ, *according to what I have seen (stated) in books*; عَلَى مَا حَكَاهُ, *according to what he related*.

10) Of the thing of which we speak, which forms, as

it were, the basis of our conversation (compare *super*, Germ. *über*); as: قَالَ عَلَى ذَلِكَ, *he said concerning this, on this matter*.

Rem. a. Observe the following phrases : عَلَىَّ بِهِ, *fetch him to me*, scil. ادْخُلُوا or some similar word (see no. 2, at the end); عَلَى الرَّأْسِ وَالْعَيْنِ, (*it is*) *upon the head and eye*, i. e. *it shall be done most willingly and promptly*; عَلَى الرَّيْقِ, *on an empty stomach, fasting* (lit. *on the spittle*); عَلَى حِينِ (عَهْدِ), *on the time or reign of so and so*; عَلَى يَدَيْهِ (يَدِهِ), or simply عَلَيْهِ, *by his means, through him*, as: وَآتَيْنَا مَا وَعَدْتَنَا, *and grant us what thou hast promised by thy apostles*, عَلَى رُسُلِكَ, *he said it by the mouth* (lit.) *tongue of his apostle*; and the adjurations عَلَيْكَ بِاللهِ, *I implore you by God, by my life* (to do so and so), which are usually followed by the particle إِلَّا, lit. *this oath with all its consequences be upon you, if you do not do so and so*. — The phrase عَلَيْكَ زَيْدًا, *seize Zeid*, has already been mentioned in §. 35, rem. In this sense عَلَيْكُمْ is also construed with the preposition بِ, as: عَلَيْكُمْ بِالرِّجَالِ, *attack those men*, عَلَيْكُمْ بِالْيَمَامَةِ, *invade el-Yemāma*.

Rem. b. The Hebrew preposition עַל, *is used in all these various significations*; e. g. אַחֲרֵיהֶם חֲפִצִּים אֲשֶׁר, *עַל־נְחִיב*, *עַל־בָּסָא* (Gen. 37, 23), *חֲנָה עַל*, *קָם עַל* (Ps. 103, 13); *הָשֵׁב עַל*, *חָנָה עַל*, *קָם עַל* (Job, 7, 20), *וְאַחֲרֶיהָ עָלִי לְמִשָּׁא*, *כְּבֹד עַל*, *פָּעֲרוּ עָלִי בְּפִיהֶם*, *וְעָלִי לְחַת לֶחַד עֲשָׂרָה כָּסֹף*, *הִלָּךְ עַל*, *כָּא עַל*, (2 Sam. 18, 11),

גָּבְרוּ, נֹרָא עַל-כָּל-סְבִיבָיו (Ps. 89, 8); וְכַחַי שְׁלָמִים עָלַי (Prov. 7, 14); בִּי-עָלֶיךָ הוֹרֵגְנִי כָל-עַל-מָה, *on account of what?* (Gen. 49, 26); הַיּוֹם, *for thy sake* (Ps. 44, 23); עַל-דֵּעֲוֶהָ בִּי-לֹא-אֶרְשָׁע, *although or notwithstanding thou knowest* (Job, 10, 7); עַל לֹא-חָמָם בְּכַפִּי, *though there is no wrong in my hands* (Job, 16, 17); וַיְדַבֵּר עַל-, *he spoke (wrote) about the trees* (1 K. 5, 13); הָעֵצִים, *I have heard say concerning thee* (Gen. 41, 15); דָּבַר דָּבַר, *a word spoken in season* (Prov. 25, 11).

63. ^ודוֹן (properly the accusative of ^ודוֹן, a nomen actionis from דָּאֵן, *to be beneath, less, inferior*, related to דָּנָא, *to come near*, and דָּנָא, *to be less or worse*) and מִן דוֹן, in which combination מִן has a partitive force, signify *under, below, beneath*. They indicate:

1) That a person or thing dwells or is situated, or that an action takes place, *below* some place; as: ^ואֵן בַּלְשֻׁעִי אֵלֶּי, *they met below San'ā*; ^ודוֹן, *in the ravine that is below Sēlu (there lies) a murdered man*.

2) That one person or thing comes *near* or approximates to another, especially a higher one (properly, stands under it, does not reach it); as: ^וקָאֵם דוֹן אֶלְבִּכְרָה, *he stood close by the young she-camel*; ^ואֵדְן דוֹנְכָא, *come nearer (to me)! lit. approach not far from yourself (towards me)*; ^וזִידָא, *seize Zeid (who stands not far from you, see §. 35, rem.)*

3) That one space, distance or number does not equal

or complete another; as: *وَبَيْنَهُمَا دُونَ رَمِيَةِ حَجَرٍ*, and between them there was less than a stone's throw.

4) That one thing is smaller or worse than another; as: *مِنْ دُونَ الْعِلْمِ عِزُّ الْأَعْلَى فِي الْمَوَاقِبِ*, magnificent splendour in the retinue of princes is less (glorious) than learning.

5) That a quality which belongs to one person or thing is not possessed by another, and that the latter is therefore in this respect opposed to the other; as: *مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ*, some of them are upright, some not (lit. and some of them remain under uprightness, do not attain to that quality). In this sense *دُونَ* is equivalent to *غَيْرُ*.

6) That a person or thing is excluded or excepted, neglected or postponed (properly, that the action affects it to a less degree than it does another); as: *يَدْعُو مِنْ دُونَ اللَّهِ*, he invokes, to the exclusion of God, what can neither injure nor benefit him, he invokes what can neither &c., but not God; *أَهْلُ هَذِهِ الْمَدِينَةِ يَعْبُدُونَ*, the people of this city worship idols and not God; *مَا لَكُمْ مِنْ دُونَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ*, ye have no patron and no helper except God; *عَبَلْتُمْ بِأَحَدِهِمَا دُونَ الْآخَرِ*, you act according to one of these (two rules), but not the other; *يَنْبَغِي أَنْ يَخْتَارَ الْعَتِيقَ دُونَ الْمُحَدَّثَاتِ*, he ought to choose the old in preference to the new; *وَأَمَكُمُ دُونَ الْأَنَامِ طَرًّا*, and he sought you

out in preference to all other men. — Here must also be mentioned دُونَ, and the rarer بِدُونِ, in the sense of *without*; as: مَشَقَّةٌ دُونَ, *wealth cannot be acquired without trouble*; دُونَ ذَا يَنْفِقُ الْحَبَّارُ, *the ass will be sold without this*; يَأْخُذُهَا تَجَّارُ بِلَادِ الْمَعْبَرِ بِدُونِ ثَمَنِ, *the merchants of the country of Malabar take them without (paying any) price (for them).*

Rem. دُونَكَ and دُونَكُمْ, as interjections, are equivalent to أَمَامَكَ, أَمَامَكُمْ (see §. 35, 2, b), *look out! take care!* as: دُونَكُمْ لَا تُقِيلُوهُمْ, *take care and give them no quarter.* — On the phrases دُونَكُمْوهُ, دُونَكَ زَيْدًا, &c., see §. 35, rem.

7) That one object is placed before another, either *a*) as a hindrance or obstacle to prevent a person from getting at it, or *b*) as a protection to defend it from some one; as: دُونَ ذَلِكَ جَبَرُ الْعَصَا وَخَرَطُ الْقَتَادِ, *before this there are the coals of the gadā and the stripping of the katād*, that is to say, before you can obtain this, you have many serious obstacles to surmount (the wood of the gadā being noted for its long retention of fire, and the katād for the number and size of its thorns); لَيْسَ دُونَهُمْ حِجَابٌ, *there is no barrier in front of them*; وَكَانَ حِجَّتِي دُونَ مَنْ كُنْتُ أَتَقَى ثَلَاثَ شُخُوصٍ, *my shield (protection) against those whom I feared was three persons*; إِنَّ أَمْرَ الْبَقِيسِ جَرَى إِلَى مَدَى وَأَعْتَاقَهُ حِمَامُهُ دُونَ, *'Imru' u 'l-Kais ran for a goal, but death intercepted him before he reached that goal*; دُونَ النَّهْرِ جَمَاعَةٌ, *before*

(you reach) the river, there is a number of men (to be encountered), = قَبْلَ أَنْ تَصِلَ إِلَى النَّهْرِ. Hence verbs signifying to shut a door against one, to fight for one, and the like, are construed with دُونَ (compare §. 50, 1); e. g. قَاتَلَ دُونَهُمْ سَاعَةً, he fought for them for some time; إِنَّ الْمَحِبَّ الصَّادِقَ يَبْذُلُ نَفْسَهُ دُونَ حُبُّوبِهِ, a true friend gives up his life for his friend. In this case دُونَ is synonymous with أَمَامَ, in front of, before. — Hence too it often denotes on this side of (cis, citra); as: دُونَ جَيْحُونَ, on this side of the Oxus; in which case it is opposed to وَرَاءَ, behind, beyond, as مَا وَرَاءَ النَّهْرِ, Transoxania (lit. what is beyond the river Oxus).

Rem. دُونَ forms a diminutive دَوِينٌ.

64. مُنْذُ is derived, by assimilation of the first vowel, from مِنْ and دُو, which latter word is used in the dialect of the Benu Temim in the sense of the demonstrative pronoun *this* (see vol. I. §. 340, with rem. *b*, and §. 347, with rem. *c* and *e*, and compare فَيَعُودَ مِنْ ذِي قَبْلُ, that he may return to his former condition). It is contracted into مُذْ, which becomes in the waṣl مُنْذُ (see vol. I. §. 20, 4). These particles signify *from such and such a time*, and may be construed with the *nominative* as well as the *genitive*, the latter being more particularly used when a yet unexpired period of time is spoken of. For example: مَا رَأَيْتُهُ مُنْذُ, I have not seen him since last Friday (lit. the terminus a quo is Friday); مَا رَأَيْتُهُ مُذْ عَامَ أَوَّلٍ, I have not

seen him since last year; أَنَا أَعْلَمُ أَنَّهُ جَائِعٌ مُنْذُ خَمْسَةِ أَيَّامٍ, I know that he has been starving for the last five days; مَا كَلَّمْتُهُ مُذْ شَهْرِنَا هَذَا, I have not spoken to him since (the beginning of) this month.

Rem. a. The lexicographers mention the forms مُنْذُ and مِذُ.
— مُذُ may also take in the wasl the form مِذُ.

Rem. b. The Bédawīn use مِنْ instead of مُنْذُ, as مُنْذُ سَنَةٍ = مِنْ سَنَةٍ. Compare in the Kor'ān, ch. 9, v. 109, أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ, *it was founded upon the fear of God from the first day.* This is also the Hebrew construction.

65. The particle وَ, which is frequently used in swearing, is construed with the genitive of the object sworn by; as: وَٱللَّهِ, *by God!* وَرَبِّ ٱلْكَعْبَةِ, *by the Lord of the Kāba* (the mosque of Mēkka)! This وَ is used, however, only when a substantive follows, and the verb of swearing is omitted; before a pronominal suffix, as well as when the verb is expressed, the preposition بِ is used (see §. 57). Sometimes the particle فَ is prefixed to وَ, as فَوَٱللَّهِ, *by God then!*
— The particle تَ (the origin of which is very obscure) also takes the genitive, but is seldom used except in the oath قَالِىَ, *by God!*

66. Among the prepositions is usually reckoned كَ, *as, like*. This is, however, not a preposition, but a substantive, synonymous with مِثْلُ, *likeness*. It is formally undeveloped (like ذُو), but may stand in any case as مُضَافٌ, or

governing word, to a following noun in the genitive (see §. 75); as: *وَعَلَى رَأْسِهِ كَالْقَلَنْسُوَةِ*, and on the top of it (the pillar) is (something) like a pointed cap, = *مِثْلُ الْقَلَنْسُوَةِ*; *بِكَالسُّودَانِقِ*, with (a horse) like a falcon (in speed), = *بِمِثْلِ*; *صَحِكَ عَنْ كَالْبَرَدِ*; *السُّودَانِقِ*, he laughed so as to show (teeth) like hailstones (as white as hailstones). The name of *preposition* can be applied to it, at the most, only when it virtually stands in the *accusative*, as a *صِفَةٌ*, adjective or *relative adjectival clause*, to an infinitive that is understood; as: *جِئْتَ كَزَيْدٍ*, you are come like Zèid, i. e. *جِئْتَ هَجِيًّا كَهَجِيٍّ (مِثْلَ هَجِيٍّ) زَيْدٍ*, you have come a coming like the coming of Zèid. Or we might regard it as being a *حَالٌ*, or conditional expression, dependent upon the pronominal suffix of the second pers. sing. masc. in *جِئْتَ* as *فَاعِلٌ* or *agent*; i. e. *جِئْتَ كَأَنَّكَ كَزَيْدٍ (مِثْلَ زَيْدٍ)*, you are come as one who is like Zèid.

Rem. a. *ك* is very rarely joined to a pronominal suffix; and equally rare is the use of the redundant *مَا* after it (compare §. 57, 3); as: *وَنَعْلَمُ أَنَّهُ كَمَا النَّاسِ جَبَرُوا عَلَيْهِ وَجَارُمُ*, and we know that he is, like (other) men, sinned against and sinning (*جَارُمُ* in rhyme for *جَارُمُ*). In Hebrew *כְּ* and *כַּ*, or *כִּ*, are used; but with the other pronominal suffixes *כִּמְּ* = *כְּ* is always employed, as also occasionally before substantives.

Rem. b. *ك* is sometimes used redundantly along with the synonymous *مِثْلُ*; as: *لَيْسَ كَمِثْلِهِ شَيْءٌ*, there is nothing like Him.

Rem. *c.* **لِ** is said by the grammarians to be used **لِلتَّشْبِيهِ**,
to compare one object with another.

67. Compound prepositions are rare in ancient Arabic, but more common in the modern language. The first part of the compound is almost invariably **مِنْ**, and the second part another so-called preposition, now however no longer in the accusative, but in the *genitive*. Such are:

1) **مِنْ بَيْنِ** (Heb. **בֵּין**); as: **مِنْ هُوَ الْمَخْضُوضُ**, *Mohammèd is the one preeminently distinguished among all mankind for excellence and perfection* (lit. *from among all mankind*); **مِنْ بَيْنِ يَدَيْهِ**, *from his presence* (lit. *from between his hands*); **فِي أَدَانَا وَفَرْ**, *in our ears is hardness of hearing, and between us and thee there is a partition-wall*. In this last example **مِنْ** is partitive, the literal meaning being: *and in a part of the space between us and thee &c.*

2) **مِنْ تَحْتِ**, from **فَوْقَ**, *above*, and **مِنْ فَوْقَ**, *under, beneath*; as: **جَعَلَ فِيهَا رَوَاسِيَ مِنْ قَوْرَتِهَا**, *he placed immovable (mountains) upon it (the earth)*; **طَلَعَ مِنْ فَوْقَ**, *he ascended the hill and descended by the other side* (from **خَلْفَ**, *behind*); **جَنَّاتٍ تَجْرِي مِنْ**, *gardens under (the trees of) which streams flow*. In all these examples **مِنْ** is partitive; the mountains form a part of what is raised above the earth; the man ascends a part of the summit and descends by a part of

the other side; the streams occupy a part of the space under the trees.

3) *مِنْ قَبْلَ*, from *قَبْلَ*, *before* (of time), and *مِنْ بَعْدَ*, from *بَعْدَ*, *after* (of time); as: *الَّذِينَ مِنْ قَبْلِكَ*, *those who were before you*; *ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ*, *then we brought you again to life after your death*; *فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ*, *then there came after them an evil generation*. Here again *مِنْ* is partitive, *in a portion of the space of time before or after*.

4) *مِنْ عَلَى* (Heb. *מֵעַל*), *from off* (lit. *from upon*); as: *قَرَعَ قَرْصًا مِنْ عَلَى فَرَسِهِ*, *he dismounted from his horse*; *فَقَرَعَ مِنْ عَلَى ظَهْرِهِ*, *he sprang from off its back*.

5) *مِنْ عِنْدَ* (Heb. *מֵעַד*) and *مِنْ لَدُنْ*; as: *هَذَا مِنْ عِنْدِ اللَّهِ*, *this is from* (lit. *from the side of, from beside*) *God*; *هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً*, *grant us thy mercy* (lit. *mercy from beside thee*),

6) *مِنْ قِبَلِ*, from *قِبَلِ*, *beside, in the power or possession of* (*penes, apud*); as: *كَانَ أَمِيرًا بِالشَّامِ مِنْ قِبَلِ عُثْمَانَ*, *he was governor of Syria for 'Othmān* (lit. *from beside 'Othmān, with whom lay the option of sending him as such*); *قَدِمَ عَلَيْهِ جَوَابُ كِتَابِهِ مِنْ قِبَلِ أَبِي بَكْرٍ*, *there came to him an answer to his letter from* (Fr. *de la part de*) *Abū Bèkr*; *سَلَامٌ مِنْ قِبَلِي عَلَى مَنْ تَيَمَّنَنِي بِظَرْفِهَا*, *peace be from me* (Fr. *de ma part*) *upon her who has enslaved me by her pleasing address*.

Rem. a. Of *مِنْ ذَوْنِ* and *بِذَوْنِ* we have already spoken in §. 63. — *إِلَى* is sometimes found in connection with other prepositions, but the compounds *إِلَى فَوْقِ*, *إِلَى عِنْدِ* (and *لِعِنْدِ*), and *إِلَى لَدُنْ* are condemned by the grammarians.

Rem. b. The preposition is occasionally, though very rarely, omitted by a poet, and the genitive notwithstanding retained; as: *إِذَا قِيلَ أَيُّ النَّاسِ شَرُّ قَبِيلَةٍ أَشَارَتْ كُلَيْبٍ بِأَلْأَكْفِ الْأَصَابِعِ*, when the question is asked, *Who of mankind are worst as a tribe?* the fingers point with the hands to *Kulëib* (for *إِلَى كُلَيْبٍ*); *حَتَّى تَبَدَّخَ فَأَرْتَقَى الْأَعْلَامِ*, until he became haughty, and ascended the heights (of pride), for *فَأَرْتَقَى إِلَى الْأَعْلَامِ*.

Rem. c. Sometimes by a more concise and bolder construction, the accusative is used instead of a preposition with the genitive (especially *إِلَ*); as: *وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ*, and when they measure unto them or weigh unto them, they give less (than is due), for *وَزَنُوا لَهُمْ*; *وَلَقَدْ جَنَيْتُكَ أَكْمُوا وَعَسَاكِلا*; *كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ*, and I have gathered for you mushrooms and truffles, for *وَلَكِنْ رَحَلْنَاَهَا* (*عَسَاكِلا* in rhyme for *عَسَاكِلا*); *جَنَيْتُ لَكَ*, but we made ready noble spirits to encounter these (calamities), for *رَحَلْنَا لَهَا*; *أَمَرْتُكَ بِالْخَيْرِ فَأَفْعَلْ مَا أُمِرْتَ بِهِ*; *رَحَلْنَا لَهَا*, I bade you do good, do therefore as you were bidden, for *أَمَرْتُكَ بِالْخَيْرِ*; *كَمَا عَسَلَ الطَّرِيقَ الثَّعْلَبُ*, as the fox trots along the path, for *فِي الطَّرِيقِ* (see §. 44, 2, rem. a).

B. The Noun.

1. The Nomina Verbi, Agentis and Patientis.

68. As we have already spoken of the idea of the *nomen verbi* or abstract verbal noun (vol. I. §. 195), of its use as the **الْمَفْعُولُ الْمَبْتُقَى** or objective complement of the verb (§. 26), and of its rection, in so far as it possesses verbal power (§§. 27—29), we have now only to remark that it is not (as might at first sight appear) rendered definite by the very nature of its idea, and, in consequence, able to dispense with the article in order to become definite; but, on the contrary, is, like other nouns, indefinite, where it stands without the article. For example:

قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ
الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ, *to fight in it (one*
of the sacred months) is a great sin, but to turn (others)
away from the path of God, and not to believe in Him
and (to prevent access to) the sacred mosque, and to turn
his people out of it, is a yet greater sin in the sight of
God (قِتَالٌ is here a *fighting*, and not *the fighting*, and so
 with the other nomina verbi); **الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ** * **بِعَرُوفٍ**,
أَوْ تَسْرِيحٌ بِإِحْسَانٍ, *the divorce may take place twice (and*
the woman be taken back after each occasion), but after
that ye must either retain (your wives) with kindness or
dismiss (them) with benefits (الطَّلَاقُ, the divorce, اِمْسَاكٌ,

* Viz. **فَالْوَاجِبُ (هُوَ) اِمْسَاكٌ or اِمْسَاكٌ وَاجِبٌ**.

a retaining, تَسْرِيحٌ, a dismissing); لَا يَسْتَطِيعُونَ نَصْرًا, *they cannot give any help* (نَصْرًا = مَا نَصْرًا or مِنْ نَصْرٍ, whereas النَّصْرُ would mean: *they cannot give the help necessary in the particular case*).

69. Of the rection of the nomina agentis and patientis or concrete verbal nouns, in so far as they possess verbal power, we have already treated in §§. 30—32. They designate the person or thing to which the verbal idea attaches itself as descriptive of it; e. g. الْبَاعِثُ, *the exciting cause, the motive*; الْمَانِعُ, *the hindering object, the hindrance*. Now, as both the person or thing and the verbal idea are something firm and abiding, it necessarily follows that the concrete verbal noun indicates a lasting and continuous action on the part of an agent or passion on that of a patient. This idea it possesses in common with the Imperfect (see §. 8), to which too it is often related in outward form (see Vol. I. §. 236, with rem. a). The difference between them is, that the concrete verbal noun designates a person or thing, to which the verbal idea closely attaches itself and consequently remains immovable; whilst the Imperfect, as verbum finitum, expresses the verbal idea as movable and indeed in constant motion.*) The employment of the concrete verbal noun as a perfect results from its use as a fixed immovable substantive.

*) The Arab grammarians ascribe to the finite verb, in general, the idea of الْحُدُوثُ, *the becoming new, the coming into existence of the act*; to the imperfect, in particular, that of التَّجَدُّدُ, *constant renewal or repetition* (see §. 8); to the verbal noun, that of الثَّبَاتُ, *fixedness, immobility*.

70. To what *point of time* this lasting and continuous state of the agent or patient, as designated by the nomen verbale concretum, is to be referred, can be deduced only from some other word in the sentence that points to a specific time, from the nature of the thing or the character of the thought, or from the connection of the context. The nomen agentis or patientis itself does not include the idea of any fixed time.

71. In a clause that is not circumstantial, whether it be absolute or dependent upon another clause, the concrete verbal noun shows that the verbal idea contained in it refers either to the present, the proximate future, or the future in general. For example: زَيْدٌ نَاكِحٌ أَبْنُهُ عَدَا زُبَيْدَةَ, *Zèid's son is to be married tomorrow to Zubeida* (the reference of نَاكِحٌ to the proximate future is shown by عَدَا); أَنَا قَاتِلُهُ, *I am going to kill him*; أَنَا قَاتِلُكَ, *I will kill you* (ego te interficiam); هَذَا مَقْتُولٌ, *this man must be killed* (in these three examples the context fixes the meaning); وَأَعْلَمُوا أَنَكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ يُخْزِي الْكَافِرِينَ, *and know that ye shall not find God feeble, and that God will put the unbelievers to shame*; الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ, *who think that they shall meet their Lord*; قَدْ أَطْرَقَ يَنْظُرُ, *he kept silence, in order to see what they would do* (the reference of صَانِعُونَ to the future results from يَنْظُرُ).

Rem. a. When the perfect كَانَ is prefixed to a concrete verbal

noun that refers to the future, the idea of futurity is transferred to a past time; as: *أَمْرٌ كَانَ مَفْعُولًا*, *a thing that should have been done* (equivalent to *قَدْ كَانَ حَقِيقًا أَنْ يُفْعَلَ*); *مَا كَانَ كَأَنَّ لَوَاحِجَ*; *quid futurum esset si etc.* Compare the composition of the imperfect with *كَانَ*, §. 9.

Rem. b. On the corresponding Hebrew usage, see Gesenius' Gr. §. 131, 2, a, b, and rem. 1; and with the following sections compare §. 131, 2, c.

72. But if the concrete verbal noun stands in a *circumstantial* clause, the state that it describes belongs to the same period of time as the verb in the leading clause. For example: *أَنْشَدَ وَهُوَ مَحْبُوسٌ بِمَكَّةَ*, *he recited, whilst he was in prison at Mèkka, (the following verses)*; *جَدَّ الْمَهْدِيُّ فِي الْهَرَبِ وَقَدِمَ طَرَابُلُسَ الْغَرْبِ وَزِيَادَةُ اللَّهِ مُتَوَقِّعٌ عَلَيْهِ*, *el-Mahdî fled with all speed and reached Tarābulu (Tripolis) in North Africa, whilst Ziyādetu'llāh kept constantly pursuing him*; *مَنْ يُسَلِّمُ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ*, *who turns himself wholly towards God, whilst he does a good action.* In such subordinate clauses the imperfect is used in almost the same way as the concrete verbal noun (see §. 8, c).

73. In like manner, the concrete verbal noun refers to the same period of time as the verb with which it is connected, when it is annexed to the verb as an adverbial accusative. This may happen even when the subjects are different (§. 44, 3). For example: *فَوَلَّى الْثَوْرُ هَارِبًا*, *the ox*

turned his back fleeing; سَافَرَ بَارِيًّا أَخُوهُ الْقَوْسَ, he set off whilst his brother was cutting the bow; خَرَجَ قَاعِدًا أَبُوهُ, he went out whilst his father was seated; لَقِيتُ السُّلْطَانَ, I found the sultan weeping in his house; بَاكِيًا عِنْدَهُ, I was in the garden whilst it was in bloom; كُنْتُ فِي الْبُسْتَانِ زَاهِرًا, whosoever disobeys God and his Apostle, and transgresses his statutes, He will cast him into hell-fire to abide in it for ever (here the *حَال* or circumstantial term, *حَالِدًا فِيهَا*, is not *الْحَالُ الْمَقَارُنُ*, or the *hāl* that indicates a state present at a past time, but *الْحَالُ الْمَقْدَّرُ*, or the *hāl* that indicates a future state). The same is the case after *بَقِيَ*, to remain, *دَامَ*, to last, continue, *لَا يَزَالُ*, he will not cease, and the like (see §. 42, 2, a); as *لَمْ يَزَلْ قَاعِدًا*, he did not cease sitting; *لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ*, a part of my people shall not cease openly to hold fast the truth till the day of the resurrection; *مَا دَامَ الرُّوحُ سَاكِنًا فِي الْجَسَدِ*, as long as the spirit continues to dwell in the body; *فَبَقِيَ مُتَحِيرًا*, he remained in amazement; *ذُو الْعِلْمِ يَبْقَى عِزُّهُ مُتَضَاعِفًا*, the reputation of the learned shall continue multiplied (after his death). The Imperfect is also used after these verbs, in many cases with this difference, that the Imperfect designates the constantly repeated action, the concrete verbal noun the lasting condition of the agent; as: *مَا زَالَ يَقْتَصِرُ عَلَى السُّكُونِ*

فِي قَعْرِ مَغَارَتِهِ, *he did not cease to restrict himself to sitting quietly at the bottom of his cave*; وَلَمْ يَزَلْ يُنْعِمُ النَّظَرَ فِيهَا, *and he did not desist from investigating it carefully* (يُنْعِمُ = يُبْعِنُ). Compare §. 8, c.

74. The concrete verbal noun is also sometimes annexed, like the Imperfect (§. 9), to the verb كَانَ, to express the praesens praeteriti or Greek and Latin imperfect; as: كَانَ نَازِلًا, *he was dwelling*; كَانَتْ مَرْكُوزَةً, *they (the spears) were sticking in the ground* (كَانَتْ تَرْكُوزًا would mean *they were stuck into the ground*).

Rem. Similarly, in Hebrew, הָיָה with the participles; Gesenius' Gr. §. 131, 2.

2. The Government of the Noun.

The Status Constructus and the Genitive.

75. The idea of one noun is very often more nearly determined or defined by that of another. When this is the case, the noun so defined is shortened in its pronunciation by the omission of the *tênwîn* or the terminations ن and ٍ (vol. I. §. 315), on account of the speaker's passing on rapidly to the determining word, which is put in the genitive. The determined noun is called by the Arab grammarians *الْمُضَافُ*, *the annexed*; the determining noun, *الْمُضَافُ إِلَيْهِ*, *that to which annexation is made or to which another word is annexed*; and the relation subsisting between them is known as *الْإِضَافَةُ*, *the annexation*. European grammarians are accustomed to say that the determined or governing word is in the *status constructus*.

Rem. a. The Arab grammarians speak of two kinds of annexation; the one called *الإِضَافَةُ الْحَقِيقِيَّةُ*, the proper or real annexation, *الْحَفْظُ*, the pure annexation, or *الْمَعْنَوِيَّةُ*, the logical annexation; the other, *الإِضَافَةُ غَيْرُ الْحَقِيقِيَّةِ*, the improper annexation, *غَيْرُ الْحَفْظِ*, the impure annexation, or *الْلَفْظِيَّةُ*, the merely verbal or grammatical annexation. The latter consists in this, that an adjective, a participle active intransitive, or a participle passive, takes a definite noun in the genitive instead of an indefinite *tamyiz*-accusative (see §. 44, 5); or that the participle active of a directly transitive verb, being used with the meaning of the *الْبُضَاعُ* or Imperfect (see §. 30, 1), takes the object in the genitive instead of the accusative. In both cases the genitive is only a looser, representative construction, instead of the stricter accusative, and consequently exercises no defining or limiting power upon the preceding governing word (see §. 88). We have here to deal almost exclusively with the real annexation.

Rem. b. The remarks contained in the following sections (as far as §. 79, inclusive) mostly apply to the other Shemitic languages as well as to Arabic.

76. By the genitive is indicated: a) the person to whom the quality designated by the governing word belongs, as *حِكْمَةُ اللَّهِ*, the wisdom of God; b) the material of the form and the form of the material, as *فِصَّةُ بَيْضَةٍ فِصَّةُ*, an egg of silver, *فِصَّةُ الدَّرَاهِمِ*, the silver of the dirhems (in the former case the annexation is *explicative*, *إِضَافَةٌ بَيَانِيَّةٌ*, the original expression being

بَيَّضَةُ هِيَ فِضَّةٌ, i. e. بَيَّضَةُ هِيَ فِضَّةٌ, see §. 93); c) the cause of the effect and the effect of the cause, as خَالِقُ الْأَرْضِ, *the creator of the earth*, حَرُّ الشَّمْسِ, *the heat of the sun*; d) the part of the whole (*partitive annexation*, إِضَافَةٌ تَبْعِيضِيَّةٌ) and the whole as embracing the parts- (*explicative annexation*), as رَأْسُ الْحِكْمَةِ, *the beginning of wisdom*, كُلُّ الْمَخْلُوقَاتِ, *the totality of created things*; e) the thing possessed by a possessor and the possessor of a thing possessed, as خَزِينَةُ السُّلْطَانِ, *the treasury of the sultan*, سُلْطَانُ الْبَرِّ وَالْبَحْرِ, *the lord of land and sea*; and f) the object of the action and of the agent, as كَاتِبُ الرِّسَالَةِ, *the creation of heaven*, خَلَقَ السَّمَاءَ, *the writer of the letter*.

77. The Arab grammarians say that in the real annexation is implied the force of a preposition, which is either لِ (that also represents the accusative, §§. 29 — 34), مِنْ or فِي. For example: غَلَامٌ زَيْدٍ, *Zèid's slave*, = الْغَلَامُ الَّذِي لِرَیْدٍ, *the slave who (belongs) to Zèid*; كَأْسٌ فِضَّةٌ, *a silver cup*, = كَأْسٌ مِنْ فِضَّةٍ, *a cup (made) of silver* (see §. 49, 6); صَوْمُ الْيَوْمِ, *today's fast*, = الصَّوْمُ فِي الْيَوْمِ, *the fast (held) today* (see §. 56, 1).

78. The *determining* noun is, in the real annexation, always either a substantive or a word regarded as such, a pronoun, or an entire clause. For example: رَسُولُ اللَّهِ, *the Apostle of God*; كَلِمَةٌ إِنْ, *the word 'in'*; تَنْكِيرُ إِنْسَانٍ, *the meaning of (the verb) katala*; مَعْنَى قَتَلَ,

the indefiniteness of (the substantive) 'insān (not *كَلِمَةُ الْإِنْسَانِ*, &c., because words, regarded as substantives, are by their very nature definite, just like proper names, and therefore do not require the article); *هَذَا يَوْمٌ يَنْفَعُ*, *its meaning*; *الصَّادِقِينَ صِدْقُهُمْ*, *this is the day (when) their truthfulness shall benefit the truthful*; *إِلَى يَوْمٍ يُبْعَثُونَ*, *till the day (when) they (the dead) shall be raised*; *وَقَتَّ أَنْ أَسْتَتِرَّ*, *at the time (when) he hid himself*, = *وَقَتَّ أَسْتَتَارُهُ*, *at the time of his hiding himself*; *خَوْفَ (مَخَافَةٍ) أَنْ يَفْعَلَ كَذَا*, *for fear of his doing so and so*; *عَصَرَ حَارٍ مَشِيبٍ*, *at the time (when) old age is coming on*; *يَوْمَ تَوَلَّيْتُ الْأَطْعَانُ عَنَّا*, *the day (that) the women (setting out on their journey) turned away from us*; *حَتَّى سَقَتْهُ الْبَنِيَّةُ كَأْسَ وَسُقُوا مَاءً حَمِيمًا*, *till death made him drink the cup of "and they were given boiling water to drink"* (el-Kor'ān, ch. 47, v. 17). — The *determined* noun, on the contrary, can be only a substantive; for the numerals and prepositions (*خَمْسَةُ رَجَالٍ*, *five men*, *بَعْدَ سَنَةٍ*, *after the lapse of a year*) are in reality substantives; and adjectives, standing in the position of defined nouns, have the force of substantives, as *خَيْرُ الْبَرِيَّةِ*, *the best of (God's) creatures* (see §. 86), *عَاجِلٌ طَعْنَةٍ*, *a hurried thrust*.

Rem. a. In later writers we find such phrases as *سَيْفٌ وَرُمْحٌ زَيْدٍ*, *Zèid's sword and spear*, for which the classical expression would be *سَيْفٌ زَيْدٍ وَرُمْحُهُ*. See §. 176, f.

Rem. b. Examples of a clause supplying the place of a genitive in Hebrew, are given by Gesenius, Gr. §. 114, 3.

79. Not only common nouns, but also proper names, may be determined by a genitive; as: *إِيلِيَاءَ فِلَسْطِينَ*, *Īliyā* (Aelia Capitolina, Jerusalem) of (i. e. in) *Palestine*; *طَرَابُلُسُ الشَّامِ*, *Tripolis* in *Syria*; *حِيرَةُ النَّعْمَنِ*, *Hira*, (the capital of the kingdom) of *ʿn-Nóman*; *تَغْلِبُ وَآئِلٍ*, *Taglib*, (son) of *Wā'il*, for *تَغْلِبُ بَنُ وَآئِلٍ*; *حَاتِمُ طَيٍّ*, *Hatim* of (the tribe of) *Tayy*; *عَمْرُو الْكَلْبِ*, *Amr* of the dog, so called because he was always accompanied by a hound.

Rem. Compare, in Hebrew, *בֵּית לָחֶם יְהוּדָה*, *Beit Lechem*, and the like. See Gesenius' Gr. §. 112, 3, rem. 2.

80. As the Arabic language possesses, comparatively speaking, but a small number of adjectives, it often happens that a noun is qualified by the genitive of another noun, where in other languages an adjective would be employed; as: *رَجُلٌ سَوٌّ*, a bad man; *حِمَارٌ وَحْشٍ*, a wild ass. This is particularly the case in specifying the material of which a thing is made; as: *بَيْضَةٌ فِضَّةٌ*, *ovum argenteum*, a silver egg; *ثَوْبٌ حَرِيرٍ*, *vestis serica*, a silk dress (see §. 76—77). In the same way a genitive is attached to the name of a person, to express something peculiar to and descriptive of him; as: *زَيْدُ الضَّلَالِ*, the erring (apostate) *Zeid*, = *سَعْدُ ذُو الْحَيْرِ*, the good *Sa'd*, = *سَعْدُ الشَّرِّ*, to which would be opposed *سَعْدُ السَّوِّ*, or *سَعْدُ الشَّرِّ*, the wicked *Sa'd*, = *سَعْدُ ذُو السَّوِّ* or *ذُو الشَّرِّ*.

Rem. Compare, as regards Hebrew, Gesenius' Gr. §. 104, 1.

81. For the same reason, the Arabs use several nouns, which convey, at least secondarily, the ideas of possession, companionship, origination, &c., in combination with a following substantive (usually expressing a quality) in the genitive, as a substitute for adjectives. These quasi-adjectives are placed after the noun which they qualify, and in apposition to it. They are principally the following: ذُو, *the (man) of such and such a thing, its owner or possessor* (vol. I. §. 340, rem. b); صَاحِبٌ, *companion, possessor*; أَبٌ, *father*, and أُمٌ, *mother*, i. e. originator, cause, origin, or principle of a thing; ابْنٌ, *son*, and ابْنَةٌ or بِنْتُ, *daughter*, i. e. originating from, caused by, dependent upon or related to something; أَخٌ, *brother*, i. e. connected with or related to something. The nouns ذُو and صَاحِبٌ are constantly used in this way in common prose; the others, being metaphorical, belong almost exclusively to poetry and poetical diction. For example: ذُو الْخَيْرِ, *the good*; ذُو الشَّرِّ, *the bad*; ذُو الْعِلْمِ, *the learned*; ذُو الْجَهْلِ, *the ignorant*; أَوَّلُو الْأَلْبَابِ, *a piece of land covered with thorns*; أَرْضُ ذَاتِ شَوْكٍ, *intelligent persons*; صَاحِبُ الطَّبْعِ الْمُسْتَقِيمِ, *one with good natural parts*; أَبُو الْحَيَاةِ, *the father (supporter) of life*, i. e. *the rain*; أَبُو الْحَصِينِ, *the father (constructor) of the little fortress*, i. e. *the fox*; أُمُّ الْخُبَاثَاتِ, *the mother (cause) of disgraceful acts*, i. e. *wine*; ابْنُ السَّبِيلِ, *the son of the way*, i. e. *the traveller*; ابْنُ آوَى, *the son of howling*, i. e. *the jackal*; بِنْتُ الْجَبَلِ, *the daughter of the mountain*, i. e. *the echo*;

أَخُو تَمِيمٍ, *a brother of Temīm, one of the tribe of Temīm*;
 أَخُو الْعِلْمِ, *the brother of learning, i. e. the learned.*

Rem. Compare the use of such Hebrew words as בָּעֵל, אֵשׁ, בֶּן and בֵּית; Gesenius' Gr. §. 104, 2. .

82. Further, some secondary ideas, such as those of the whole, the part, the like, and the different, which we usually designate by adjectives, prepositions, or compound words, are expressed in Arabic by substantives, taking the primary substantives, to which they are attached, in the genitive. These substantives are:

1) كُلٌّ, *the totality, the whole* (lit. *what is rolled and gathered together*; compare لٌ, *to roll*, حِجٌّ, *a crown*, بَلٌّ, *to finish*, بَطْلٌ, *perfect, the whole*). If the leading substantive is definite, and signifies something single and indivisible, كُلٌّ means *whole*, as: كُلُّ الْبَيْتِ, *the whole house*, كُلُّ الْيَوْمِ, *the whole day*; if it is definite, but a plural or a collective, كُلٌّ means *all*, as: كُلُّ الْحَيَوَانَاتِ, *all the animals*, كُلُّ النَّاسِ, *all mankind*; if it is indefinite, كُلٌّ means *each, every*, as: كُلُّ كَيْدٍ, *every stratagem*, كُلُّ يَوْمٍ, *every day*, كُلُّ وَاحِدٍ (أَحَدٍ), *each single one*, كُلُّ مَنْ, *every one who* (in which case the annexation is explicative, إِضَافَةٌ التَّنْقِيسِ وَالْبَيَانِ; *each, viz. stratagem, &c.*). — Frequently, however, the definite primary substantive is put first, and كُلٌّ is placed after it, in annexation to a pronominal suffix agreeing with the primary substantive, which is, as

* it were, repeated in the suffix; as: *الْبَيْتُ كُلُّهُ*, *the whole house*; *الْأَرْضُ كُلُّهَا*, *the whole earth*; *النَّاسُ كُلُّهُمْ*, *all mankind*. Instead of this construction, we sometimes find *الْكُلُّ*, *τὸ πᾶν*, and even *كُلُّ*, which is definite, notwithstanding the *tênwîn*, and stands, according to circumstances, for *كُلُّكُمْ*, &c.; as: *وَقَدْ تَجَمَّعَتِ الصَّعَالِيكُ وَالْأَرَامِلُ وَالْأَيَّتَامُ وَالْكُلُّ*, *كُلُّكُمْ*, &c.; as: *وَقَدْ أَتَوْا لِيَسْأَلُوا جِمَالَهُمْ وَالْأَغْنَامَ وَبَقُوا الْكُلُّ عِنْدَ الْمَاءِ قِيَامًا*, *and the poor and widows and orphans had assembled, and had all come to water their camels and flocks, and they all remained standing near the water* (*الْكُلُّ* = *كُلُّهُمْ*); *وَعَادَ وَفِرْعَوْنُ وَإِخْوَانُ لُوطَ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلُّ كَذَّابٍ*, *and Ad, and Pharaoh, and the brethren of Lot, and the inhabitants of the grove and the people of Tubbâ, all accused the apostles of imposture* (*كُلُّ* = *كُلُّهُمْ*).

Rem. a. This last remark applies also to *غَدٌ*, *tomorrow*, = *غَدُ الْيَوْمِ* and *غَدُ ذَلِكَ الْيَوْمِ*, and to *قَابِلٌ*, *next year*, = *قَابِلُ هَذَا الْعَامِ* and *قَابِلُ ذَلِكَ الْعَامِ*.

Rem. b. On the similar construction of *כָּל* in Hebrew, see Gesenius' Gr. §. 109, 1.

2) With the use of *كُلُّ* coincides in most points that of *جَمِيعٌ*, *the totality, the whole* (lit. *what is collected*, from *جَمَعَ*, connected with *جَمَّ*); as: *جَمِيعُ النَّاسِ* or *النَّاسُ جَمِيعُهُمْ* (*all mankind* (but also *جَمِيعًا*, whereas *النَّاسُ كُلُّهُ* is inadmissible); *الْمَدِينَةُ جَمِيعُهَا*, *the whole city*; *وَلَمَّا وَلَّى الْمَلِكُ قَتَلَ أَجْمِيعَ*, *and after he obtained the sove-*

reignty, he put them all to death (الْجَمِيعُ, τὸ ὅλον, equivalent in this case to جَمِيعُهُمْ).

Rem. The word سَائِرٌ, *the rest, the remainder* (properly the nomen agentis of سَتَرَ, *to be over, to be left*, Heb. שָׁרַר), is incorrectly used by later writers in the sense of *all*; as: قَدِمَ اسْتَوْقَى سَائِرَ الْحَرَّاجِ, *all the pilgrims have arrived; he has received the whole of the property-tax.*

3) بَعْضٌ, *a part, a portion*, is used with the genitive of a plural or a collective to signify *a certain one, some*; as: خَاطَبَ بَعْضُ التَّلَامِيذِ مُحَمَّدَ بْنَ الْحَسَنِ, *some of the pupils addressed Mohammedi the son of 'l-Hasan*; فِي بَعْضِ الْبَغَائِرِ, *in a certain cave*; فِي بَعْضِ الْأَيَّامِ, *one day*; أَنْشَدَ لِبَعْضِهِمْ, *he recited (the following verses) composed by one of them (one of the poets, by a certain poet)*; وَاحْذَرُهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ, *and beware of them, lest they lead thee astray from part of what (from some of the precepts which) God has sent down (revealed) unto thee.* — If بَعْضٌ be repeated as a correlative, no pronominal suffix is added to it in the second place; as: وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا, *even though they should aid one another*; إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا, *the wicked make to one another only vain (or deceitful) promises.* In modern Arabic the second بَعْضٌ is omitted. — Lastly, لِبَعْضٍ is sometimes used instead of بَعْضٌ with the genitive; as: إِذَا قَامَ بِهِ الْبَعْضُ فِي بَلَدَةٍ, *when he comes to a certain place.*

*سَقَطَ عَنِ الْبَاقِينَ, *when some (people) in a town observe it, it is not required of* (lit. *it falls off from*) *the rest*; وَقَدْ خَالَفَهُمُ الْبَعْضُ فِي ذَلِكَ, *some opposed them in this matter*.

4) غَيْرٌ, *alteration, difference*, as a concrete, *something different*, is used with a following genitive to designate one or more objects *other than*, *differing from*, or the *opposite* of the object or objects expressed by the genitive. In the last case, it corresponds to our negative prefix *un* or *in*; in the others, it may be rendered by *another*, *other*, *et cætera*, and the like. For example: الْمُلُوكُ وَغَيْرُهُمْ, *kings and others*; الشَّجَاعَةُ وَالْقُوَّةُ وَالشَّفَقَةُ وَغَيْرُهَا, *bravery, strength, clemency, and other qualities*; جَاءَ الْوُزَرَاءُ وَالْقُضَاةُ وَغَيْرُهُمْ, *there came the vizirs, judges, &c.*; أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ, *do they then seek another religion than that of God*; غَيْرُ الْمَخْلُوقِ, *uncreated*; غَيْرُ الْمَخْلُوقِ, *the uncreated*; غَيْرُ مُمَكِّنٍ, *impossible*; غَيْرُ الْعَرَبِ, *not Arabs*; وَجْهُهُ إِلَى غَيْرٍ, *his face was not turned towards Egypt*. — الْغَيْرُ is very rarely used instead of غَيْرٌ with the genitive; as: تُصَاحِبُهَا أَكْفُ الْغَيْرِ, *the hands of others clasp them* (= غَيْرِهِمْ). — When put in the accusative, غَيْرٌ, which always remains a substantive, often requires to be translated by a preposition or conjunction, such as *except*, *but*; as: قَامَ الْقَوْمُ غَيْرَ أَبِي بَكْرٍ, *the people stood up, except 'Abu Bèkr*; لَا تَرَى غَيْرَ جَاهِلٍ, *you will never seem (or be thought) but a fool*. — On بِغَيْرٍ and مِنْ غَيْرٍ, *without*, see §. 57, rem. a.

Rem. a. When the sense demands a repetition of **غَيْرَ**, the particle **لَا** is used instead, likewise followed by the genitive; as: **غَيْرَ الْمَغْضُوبِ مِنْ غَيْرِ أَبِي وَلَا أُمِّ**, *without father and mother*; **غَيْرَ الْمَغْضُوبِ وَلَا الضَّالِّينَ عَلَيْهِمْ**, *of those with whom thou art not angry, and who do not go astray*.

Rem. b. Instead of **غَيْرٌ** in the nom., genit. or accus., followed by the genit. of an adjective, we sometimes find **لَا** with the corresponding case of the adjective; as: **نَاقَةٌ لَا ذُلُولَ**, *an unbroken she-camel*,
= غَيْرُ ذُلُولٍ.

5) **سِوَى** (rarely **سُوًى** and **سَوَاءً**), *another (besides so and so)*, runs through all the cases; as: **وَسِوَاكَ مَانِعُ فَضْلِكَ الْخُتَّاجُ**, *whilst others than you withhold their benefits from the needy* (see §. 30, 2, rem. b); **فَسِوَاكَ بَائِعُهَا وَأَنْتَ الْمُشْتَرِي**, *then another than you is the seller and you are the buyer*; **وَأَكْفِنِي بِفَضْلِكَ عَنْ سِوَاكَ**, *and give me a sufficiency through thy goodness, so that I can dispense with any other but thee*; **دَعَوْتُ رَبِّي أَنْ لَا يَسْلِطَ عَلَى أُمَّتِي عَدُوٌّ مِنْ سِوَى أَنْفُسِهَا**, *I have prayed to my Lord that he would let no enemy conquer my people, that belonged to another race than themselves*; **وَإِنَّ سِوَاكَ مَنْ يُؤْمِلُهُ يَشْقَى**, *and he who places hope in any other than you, is wretched*. — When put in the accusative, it must often be translated by *besides* (compare **غَيْرَ** in no. 4); as: **سِوَى الْعِلْمِ**, *besides science*; **سِوَى كَوْنِهِ**, *besides its being an ornament to society*.

6) **مِثْلُ**, plur. **أَمْثَالُ**, *likeness*, as an adjective, *like*, also runs through all the cases; as: **رَجُلٌ مِثْلُ زَيْدٍ**, *a man like*

Zèid, genit. رَجُلٍ مِثْلَ زَيْدٍ, accus. رَجُلًا مِثْلَ زَيْدٍ; *مثله*, (one) like him or it; لَيْسَ كَمِثْلِهِ شَيْءٌ, *there is nothing like him*; وَبِهَا قُرُودٌ بَيْضٌ كَأَمْثَالِ الْكِبَارِ, *and in it are white apes, like (as big as) large rams*.

Rem. Similar is the use of قَدَرٌ, *measure, quantity*; as: صَنِمَ قَدْرُ الرَّجُلِ الْمَعْتَدِلِ الْخُلُقَةَ, *a statue as tall as (lit. the size of) a well-proportioned man*; وَخَضِرَ طَوَاوِيسُ رُقْطٌ, *peacocks speckled and green, as big as large ostriches*.

7) تَحَوُّ, which properly signifies *direction, road*, and is used in the accusative as a preposition (§. 55), is construed exactly like مِثْلٌ. It is generally to be translated by *the like, et caetera*, and *about*. See the examples in §. 55; to which add: كَأَصَلْوَةٍ وَالصَّوْمِ وَتَحَوَّيَهَا, *such as prayer, fasting, and the like*; وَهُمْ تَحَوُّ مِنْ أَرْبَعِ مِائَةٍ رَجُلٍ, *and they are (in number) about 400 men* (on this مِنْ see §. 77).

83. كِلَانٍ, fem. كِلْتَانِ, *both, a pair* (compare Heb. בְּלִיָּיִם, *two things of different kinds*, Aeth. ዘለኡ: *k'lē*, fem. ዘለኡቱ: *k'lēlū*, *two*), is always construed with the genitive dual of a definite noun or pronoun, or, it may be, with the genitive singular of a pronoun, when it is to be taken in the sense of the dual; as: كِلَا الرَّجُلَيْنِ, *both the men*; كِلْتَا الْجَنَّتَيْنِ, *both the gardens*; أَحَدُهُمَا أَوْ كِلَاهُمَا, *one of them or both of them*.

one of the two or both of them; *إِنَّ الْخَيْرَ وَالشَّرَّ مَدَى*, both good and evil have their limit, and both are plain and clear (قَبْلٌ in rhyme for قَبْلٌ). This word is not inflected except when it is connected with a pronominal suffix; as: *رَأَيْتُ كِلَا أَخَوَيْكَ*, I have seen your two brothers (not كِلَى); *مَرَرْتُ بِكِلْتَا أُخْتَيْكَ*, I passed by your two sisters (not بِكِلْتَى); *إِنَّ الْمُعَلِّمَ وَالطَّيِّبَ كِلَيْهِمَا*, the teacher and the physician, both of them; *مَرَرْتُ بِرَيْنَبَ وَفَاطِمَةَ كِلْتَيْهِمَا*, I passed by Zèinèb and Fâtima, both of them. Although dual in form, it takes the predicate in the singular; as: *كِلَانَا غَنِيٌّ عَنْ أَخِيهِ حَيَوَتَهُ*, each of us can dispense with his brother, all his life long; *كِلَانَا إِذَا مَا نَالَ شَيْئًا أَفَاتَهُ*, when either of us obtains anything, he lets it slip; *كِلْتَا الْجَنَّتَيْنِ آتَتْ أَكْلَهَا*, each of the gardens produced its fruit; *هَهُنَا رَجُلَانِ كِلَاهُمَا إِلَيْكَ بَغِيضٌ*, here are two men, both of whom are hateful to you. — In poetry it is sometimes joined to two singular genitives; as: *كِلَا أَخِي وَخَلِيلِي وَاجِدِي عَضْدًا فِي النَّائِبَاتِ*, my brother and my friend both find me a help in misfortunes; but in prose we cannot say *كِلَا زَيْدٍ وَعَمْرٍو*, both Zèid and Amr; it must be *كِلَاهُمَا مِنْ زَيْدٍ وَعَمْرٍو* or *زَيْدٌ وَعَمْرٍو كِلَاهُمَا*.

Rem. a. When *كِلَانِ* necessarily denotes both together, not each of the two separately, it naturally takes the predicate in the dual, as: *وَكِلَاهُمَا يَعْمَانِ كُلُّ ضَارٍّ وَنَافِعٍ*, and these two to-

gether comprise everything hurtful and useful; or even in the plural, as: *كِلَانَا فَعَلْنَا ذَلِكَ*, *we two have done this together*.

Rem. *b.* *كِلْتَا* is also written *كِلْتَي*, and in poetry the shorter form *كِلْت* sometimes occurs.

84. *رُبَّ*, *many a*, Germ. *manch*, Fr. *maint*, is construed with an indefinite substantive in the genitive, followed by an indefinite adjective in the same case, or by a nominal or verbal clause standing in place of such an adjective; as: *رُبَّ رَجُلٍ عَالِمٍ لَقِيتُ*, *many a learned man have I met*; *رُبَّ رَجُلٍ رَأَيْتُهُ جَاهِلًا*, *many a man have I seen to be foolish*. — Sometimes the pronominal suffix *u* is appended to *رُبَّ*, and the indefinite substantive put in the accusative, the verb *أَعْنَى*, *I mean*, being understood; as: *وَرُبَّ عَطْبَاءَ أَفْقَدْتُ مِنْ عَطْبَةٍ*, *and many a perishing (man) have I saved from destruction* (*عَطْبَةٍ* in rhyme for *عَطْبَةٍ*). When the substantive is feminine, some grammarians allow the use of the feminine pronoun; as: *رُبَّ امْرَأَةٍ* or *رُبَّهَا امْرَأَةٌ*, *many a woman*.

Rem. *a.* Other forms of this word are: *رُبَّ*, *رُبَّ*, *رُبَّ*; *رُبَّتْ*, *رُبَّتْ*; of which the most common are *رُبَّ* and *رُبَّتْ*; as: *هَلْ تَذَرِينَ أَنَّ رُبَّ صَاحِبٍ فَارَقْتُ يَوْمَ حُشَّاشٍ غَيْرِ ضَعِيفٍ*, *Umèima, dost thou know that I parted on the day (i. e. at the battle) of Hos'as from many a sturdy friend* (*ضَعِيفٍ* in rhyme for *ضَعِيفٍ*); *رُبَّ خُطْبَةٍ مُتَحَنِّفَةٍ*, *many a long oration* (in rhyme for *مُتَحَنِّفَةٍ*). — The redundant *مَا* is sometimes added without de-

stroying the influence of رُبَّ (see §. 57, 3); as: رُبَّمَا غَارَةً, *many a sudden foray*.

Rem. b. From رُبَّ and مَا is formed the adverb رُبَّمَا, *many a time, sometimes, perhaps*; as: رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا, *many a time shall those, who did not believe, wish that they had been believers*; رُبَّمَا يَقُولُ مَا لَا تَقْبَلُهُ الْعُقُولُ, *perhaps he may say something that our understandings cannot receive (that we cannot admit)*.

Rem. c. رُبَّ is the accusative of the substantive رُبٌّ, Heb. רַב, *multitude, quantity*, dependent upon the interjection يَا (§. 38, 1, b), which is generally understood, though sometimes expressed; as: يَا رُبَّ خَالٍ لِي أَغْرَّ أَبْلَجًا, *many a maternal uncle have I, noble and illustrious* (أَبْلَجٌ in rhyme for أَبْلَجَ); مَآوَى يَا رُبَّمَا غَارَةً; (أَبْلَجَ); شَعَوَاءَ كَاللَّدَعَةِ بِالْيَيْسَمِ, *Māwīya, many a far extending raid is like a burn with the branding iron*. Together with its genitive it has the value of a whole clause, to the indefinite noun in which there is added a صِفَةٌ, that is to say, an adjective or a clause taking the place of an adjective. This صِفَةٌ the grammarians call جَوَابُ رُبَّ, *the answer to rubba, what corresponds to rubba*. — It is curious to note that رُبَّ has passed, like the German *manch*, Fr. *maint*, and Eng. *many a . . .*, from its original signification of *multitude*, into one that is almost the opposite, viz. *not a great many*. The same remark applies to رُبَّمَا and the Germ. *vielleicht, perhaps*.

85. In consequence of the elision of رُبَّ, we frequently find the indefinite genitive alone after the conjunction

وَإِوَرُبُّ), the *wāw* of *rubba*, equivalent in meaning to *rubba*); as: وَكَأَيِّ شَرِبْتُ, many a cup have I quaffed; وَأَرَاكِي صَرَبَتْ سَمَاءَ فَوْقَنَا, many an *urāka*-tree formed a roof over us. — The same is the case, though rarely, after ف, and still more rarely after بَل; as: فَمِثْلِكَ حُبْلَى قَدْ ظَرَقْتُ وَمُرْضِعٌ, many a one like thee have I visited by night, pregnant and nursing a child; بَلْ بَلَدٍ مِلْءُ الْفِجَاجِ قَتَمَةٌ, nay, there is many a town, the dust of which fills the wide roads (قَتَمَةٌ in rhyme for قَتَمَةٌ). Occasionally even these particles are omitted, and the genitive alone appears; as: رَسَمِ دَارٍ, many a deserted abode, amid the ruins of which I have stood (طَلَلِي in rhyme for طَلَلِي).

86. With the genitive are also construed verbal adjectives expressing the superlative, whether of the common form أَفْعَلٌ (vol. I. §. 234), or of any other form, such as فَعْلٌ (e. g. خَيْرٌ, شَرٌّ); as: أَعْلَمُ الْفَلَاسِفَةِ, the most learned of the philosophers; خَيْرُ الْبَرِيَّةِ, the best of created things. Here the genitive designates the whole, out of which some one or something is brought conspicuously forward as its most remarkable part. As أَفْعَلٌ and فَعْلٌ are in this construction definite substantives, and not adjectives (see §. 75, rem.), they do not conform in gender and number to the object or objects referred to; so that خَيْرُ الْبَرِيَّةِ or أَفْضَلُ الْقَوْمِ may be said of a single man or woman, or of two or more persons of either sex. — To indicate that an object is the greatest or most distinguished of its kind, the

substantive is often repeated in the form of the definite genitive plural; as: *أَمِيرُ الْأُمَرَاءِ*, the *emir of the emirs*, i. e. the *chief emir*; *قَاضِي الْقَضَاةِ*, the *chief judge*; *طَلْحَةُ الطَّالِحَاتِ*, the *noblest of those who bear the name of Talha*. — To show that an object possesses the highest degree of a quality, the adjective that designates that quality is construed with the genitive plural of the substantive; and being then virtually a substantive need not vary with the gender and number of the object spoken of; as: *نَفِيسُ الْجَوَاهِرِ*, the *choicest gems* (lit. the *choice of gems*); *سَابِغُ النَّعَمِ* or *سَوَابِغُ النَّعَمِ*, the *most ample favours*.

Rem. a. Compare, in Hebrew, such constructions as *קָטָן בְּנָיו*, the *youngest of his sons*, *קֹדֶשׁ קְדָשִׁים*, the *holy of holies* (i. e. the *holiest place of all*). See Gesenius' Gr. §. 117, 2.

Rem. b. The numeral adjective *أَوَّلٌ*, *first*, being strictly a superlative, is also construed with the genitive; as: *أَوَّلُهُمْ*, the *first of them*; *أَوَّلُ يَوْمٍ*, the *first day*, = *الْيَوْمُ الْأَوَّلُ*; but this construction is not extended in classical Arabic to the other ordinal numbers (vol. I. §. 328), which are *nomina agentis* from transitive verbs (see §. 109), though later writers not unfrequently use them in this way; as *الْمَرَّةَ الثَّانِيَةَ*, for the *second time*, = *ثَانِي مَرَّةً*.

Rem. c. In such phrases as *عَزِيزُ كِتَابِكُمْ*, your *honoured letter*, the genitive does not designate the whole, of which the *الْمُضَافُ* is a part, but it is (as in *نَهْرُ الْأُرْدُنِّ*, the *river Jordan*) merely explicative (see §. 95); so that *عَزِيزُ كِتَابِكُمْ* = *كِتَابُكُمْ الْعَزِيزُ* = *الْعَزِيزُ الَّذِي هُوَ كِتَابُكُمْ*.

87. The interrogative pronoun ²⁸أَيَّ, fem. ⁹⁴⁸أَيَّة (vol. I. §§. 349, 353), is construed with the genitive, definite or indefinite; as: ²⁸أَيُّ رَجُلٍ, *which man?* ²⁸أَيُّ الرِّجَالِ, *which of the men?* In the former case the annexation is explicative, in the latter partitive.

88. The genitive of a verbal noun is not unfrequently resolved into a clause consisting of ²⁸أَنْ or مَا and a finite form of the verb; as: وَقَتَ أَنْ أَسْتَتِرَ, *at the time he hid himself*, = وَقَتَ أَسْتِتَارِهِ, *at the time of his hiding himself*; وَإِنَّمَا سُمِّيَ طَالِبُ الْعِلْمِ مَا تَقُولُ لِكَثْرَةِ مَا يَقُولُونَ فِي الزَّمَانِ الْأَوَّلِ, *the student of science was named Mā-taḥīlu (what do you say?) for no other reason than that, in the olden time, they used constantly to say, What do you say (mā taḥīlu) about this question (لِكَثْرَةِ قَوْلِهِمْ = لِكَثْرَةِ مَا يَقُولُونَ)*? In the same way, a verbal or nominal clause is often found as the ²⁸الْمُضَافُ إِلَيْهِ or genitive after substantives, especially those denoting time or portions of time. See §. 78.

89. Adjectives, nomina agentis, and nomina patientis, may take after them a restrictive or limitative genitive; as: حَسَنُ الْوَجْهِ, *handsome of face*; طَاهِرُ الْقَلْبِ, *pure of heart*; شَدِيدُ الْحَرَارَةِ, *very warm*; مُسْتَجَابُ الدُّعَاءِ, *one whose prayers are answered*; صَرِيعُ الْكَأْسِ, *smitten down by the wine-cup, intoxicated* (compare ²⁸הַלֹּוִיִּי, Isaiah 28, 1); ²⁸صَرِيعُ الْغَوَاوِيِّ, *smitten by (enamoured of) the fair sex*; ²⁸كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ, *every soul shall taste death*; ²⁸هَدَىٰ بَالِغُ الْكَعْبَةِ,

a victim that arrives at the Kāba (بَلَغَ is construed with the accusative of the object reached). Compare in Latin *aeger animi, integer vitae scelerisque purus, &c.* This annexation is an improper one (§. 75, rem.), standing in place either of a tēmyīz-accusative (§. 44, 5) or an accusative of the object. Hence the genitive, though always defined by the article, exercises no defining influence upon the governing word, any more than the accusative which it represents; and consequently, if we wish to define the governing word, we must prefix to it the article; as: *الْمُقِيمُونَ الصَّلَاةَ*, *those who perform the prayer*; *الرَّاسُ الْجَانِي*, *he who smites the head of the sinner*; *مُحَمَّدٌ الْحَسَنُ الْوَجْهَ*, *Mohammed, the handsome of face*; *الَّذِي أَنْشَأَكَ*, *he who created thee*; *الَّذِي يَنْهَى*, *he who rebukes me* (compare יִשְׁמַח, Isaiah 9, 12).

Rem. a. The same construction is usual in Hebrew; Gesenius' Gr. §. 110, 2.

Rem. b. Observe, however, that the annexation may in many of these cases be a proper one, either of a partitive or an explicative character. For example, *حَسَنُ الْوَجْهَ* may mean *the handsome (part) of the face*, or even *the handsome face*; *مُسْتَجَابُ الدُّعَاءِ*, *that part of the prayer that has been answered*; *شَدِيدُ الْحَرَارَةِ*, *the intensest portion of the heat* (compare §. 86, with rem. b, and §. 95). In this case the article can, of course, never be prefixed to the *النُّصَافُ*.

90. No word can be interposed between the status

constructus and the genitive, and consequently an adjective that qualifies the former must be placed after the latter; as: *كِتَابُ اللَّهِ الْعَزِيزُ*, *the glorious book of God*; *يَدُهُ الْيُمْنَى*, *his right hand*. Exceptions to this rule are very rare, and found almost exclusively in the poets, who sometimes take the liberty of interposing an oath or some other word. For example, in prose: *فَلَا تَحْسِبَنَّ أَنَّ اللَّهَ خُلِيفَ وَعْدِهِ رَسُولِهِ*, *do not then think that God will fail to keep his promise to his apostles* (el-Kor'an, ch. 14, v. 48, according to one reading); *وَكَذَلِكَ زَيْنَ لَكثيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ شُرَكَائِهِمْ*, *and in like manner the killing of their children by their companions was made to seem good to many of the polytheists* (el-Kor. ch. 6, v. 138, according to one reading); *هَلْ أَنتُمْ تَارِكُو لِى صَاحِبِى*, *do you not leave me my companion?* (words of the Prophet, reported by 'Abū 'd-Dardā); *تَرَكْ يَوْمًا نَفْسِكَ وَهَوَاهَا سَعَى لَهَا فِي رَدَاهَا*, *to let your soul alone one day with its lust is an effort towards its destruction*; *إِنَّ الشَّاةَ تَسْمَعُ صَوْتَ وَاللَّهِ رَبِّهِ*, *the sheep hears the voice, by God, of its master*. Again, in poetry: *كَمَا خَطَّ الْكِتَابُ بِكَفٍ يَوْمًا يَهُودِيٍّ يُقَارِبُ أَوْ يُبْزِلُ*, *as the book was written one day by the hand of a Jew, writing the lines nearer or farther from one another*; *فَرَجَّحْتُهَا بِرِجَّةٍ زَجَّ الْقُلُوبِ*, *and I stabbed her with a short lance, as 'Abū Mezāda stabs a young camel* (مَزَادَة in rhyme for مَرَادَة); *وَفَاقُ كَعْبٍ بُجَيْرٍ مُنْقَدٍّ*, *whilst others than you withhold their benefits from the needy*; *لَكَ مِنْ تَحْجِيلِ مَهْلَكَةٍ وَالْخُلْدِ فِي سَفَرٍ*, *agreement with*

Buğèir saves thee, Kāb, from speedy destruction and from remaining for ever in hell (for *وَفَاتَىٰ بُجَيْرٍ يَا كَعْبُ*); *وَلَيْتَنِ حَلَفْتُ عَلَىٰ يَدَيْكَ لِأَحْلِفَنَّ بَيْنَيْنِ أَصْدَقَ مِنْ يَمِينِكَ مُقْسِمٍ*, and verily, if I swear before thee, I swear with the oath of a swearer that is more truthful than thy oath (for *(بَيْنَيْنِ مُقْسِمٍ أَصْدَقَ مِنْ يَمِينِكَ)*). In these examples, with the exception of the last, we find the word interposed to be either an oath, an objective complement of the *أَلْمَصَافُ*, an adverbial accusative of time, or a vocative.

Rem. This rule applies equally to the other Shemitic languages.

Examples of somewhat similar exceptions in Hebrew are: 2 Sam.

1, 9. *בָּל-עוֹד נִפְשִׁי בִּי*; Hos. 14, 3. *בָּל-הִשָּׁא עֹן*; Ps. 5, 10. *אֵין*; *אֵין בְּמַעַח וְדָרָךְ*; Ps. 6, 6. *בְּפִיחָה נְבוֹנָה*; 1 Kings, 6, 7. *אֵין שְׁלֵמָה*; *קִדְקֹד שְׁעָר מַחְלָה בְּאַשְׁמִי* Ps. 68, 22.

91. The relative adjectives ending in *— تَى* (vol. I. §. 249), because standing to some extent in the place of a genitive, admit of a genitive in apposition to them; as: *رَأَيْتُ التَّيْمِيَّ تَيْمَ عَدِيٍّ*, *I saw the Tèimī, (namely) of (the tribe of) Tèim (bin) Adī*, = *رَأَيْتُ الرَّجُلَ مِنْ تَيْمِ تَيْمِ عَدِيٍّ*; *يَقُولُ عَبْدُ اللَّهِ بْنِ الزَّيْبِرِ الْأَسَدِيُّ أَسَدُ حَزِيمَةَ*, *says Abdu 'llāh bin ẽz-Zèbir ẽl-'Asedì, of (the tribe of) 'Asèd (bin) Hozèima*.

92. In the proper annexation, if the second noun be indefinite, the first is so too; but if the second be definite, so is the first likewise. For example, *بِنْتُ مَلِكٍ* is *a daughter of a king, a king's daughter, a princess*, Fr. *une fille de roi*, Germ. *eine Königstochter*; but *بِنْتُ الْمَلِكِ*

is *the daughter of the king, the king's daughter*, Fr. *la fille du roi*, Germ. *die Tochter des Königs* (either his only daughter or that daughter of his who has been already spoken of). — If we wish the first noun to remain indefinite, whilst the second is definite, we must substitute for the annexation the construction with the preposition ل (§ 54, 2, rem. c); e. g. بِنْتُ لِلْمَلِكِ, *a daughter of the king*; مَاتَ لِي أَخٌ, *a brother of mine is dead* (whereas مَاتَ أَخِي would mean *my brother is dead*, that is to say, either *my only brother* or *that one of my brothers of whom we have been speaking*). — There are some nouns, however, of a wide and general signification, that may remain indefinite even when followed by a definite genitive; for instance, بَعْضُ الْفُقَرَاءِ, *something like it*; بَعْضُ الْمَغَائِرِ, *some poor people*; بَعْضُ الْمَغَائِرِ, *a cave*.

Rem. a. On the corresponding Hebrew construction, see Gesenius' Gr. §. 109, 1, and §. 113, 2.

Rem. b. In such phrases as أَمْرٌ آخِرَةٌ وَدُنْيَا, *a matter of this life and the life to come*, the indefinite مُضَافٌ إِلَيْهِ shows that the مُضَافٌ is to be regarded as a single part, *some one matter* &c. In these cases the genitive may even be *virtually* definite, but nevertheless it does not take the article, in order to preserve the governing word from becoming definite; أَمْرٌ آخِرَةٌ وَدُنْيَا is in fact equivalent in meaning to أَمْرٌ مِنْ أُمُورِ الْآخِرَةِ وَالْدُّنْيَا. The same remark applies to those indefinite annexations which supply the place of our compound nouns or adjectives; e. g. قَصْرٌ مَلِكٍ,

a royal castle, is nearly the same as قَصْرٌ مِّنْ قُصُورِ الْمَلِكِ.

93. Nouns of the forms أَفْعَلُ, فَعْلٌ, &c., used as superlatives (see §. 86), are construed as substantives in the singular masculine with the genitive of the word denoting the objects among which the one spoken of is preeminent. The genitive is at times indefinite and explicative, at times definite and partitive. Examples of the indefinite genitive: هِيَ أَفْضَلُ أَمْرَأَةٍ; هُوَ أَفْضَلُ رَجُلٍ, *he is a most excellent man*; هِيَ أَفْضَلُ أَمْرَأَةٍ; هِيَ أَفْضَلُ رَجُلَيْنِ, *she is a most excellent woman*; هُمَا أَفْضَلُ رَجُلَيْنِ, *they are two most excellent men*; هُنَّ أَفْضَلُ نِسَاءٍ, *they are most excellent women*; اللَّهُ خَيْرُ حَافِظٍ, *God is the best preserver*; كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ, *ye are the best nation that has been created for mankind*; الْفَقْهُ أَفْضَلُ قَائِدٍ إِلَى الْبِرِّ, *learning is the best guide to piety, and walks in the straightest of paths*; وَصَفَ الْيَهُودَ بِالْبُخْلِ وَالْحَسَدِ وَهُمَا, *he described the Jews as being avaricious and envious, two very bad qualities*. Examples of the definite genitive: هِيَ أَفْضَلُ النِّسَاءِ, *she is the best of the women*; هُمَا أَفْضَلُ الْقَوْمِ, *these two are the two best of the tribe*; أَنْتُمَا أَصْدَقُ الصَّادِقِينَ, *you two are the most truthful of the truthful*; لَتَجِدَنَّاهُمْ أَحْرَصَ النَّاسِ عَلَى الْحَيَاةِ الدُّنْيَا, *verily thou wilt find them the greediest of men after this present life*; خَيْرُ الْأُمُورِ أَوْسَاطُهَا, *the best of things are the mediums (or means between two extremes)*; خَيْرُ النَّاسِ مَنْ

يَذْهَبُ بِدِينِهِ لِدِينِ غَيْرِهِ, *the worst of men is he who changes his religion for that of others*; أَفْضَلُ الْأَوْقَاتِ شَرْحُ الشَّبَابِ وَوَقْتُ السَّحْرِ, *the best of times are early youth and early morning*. Compare in general §. 86. Here must also be mentioned the indefinite genitive after أَوَّلُ, *first*, and آخِرُ, *last*, these words being (as already remarked in reference to the former, §. 86, rem. a) really superlatives: e. g. أَوَّلُ بَيْتٍ وُضِعَ لِلنَّاسِ, *the first house (temple) that was founded for mankind*; مَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ, *a mosque founded upon the fear of God from the first day (of its existence)*; عَنْ أَبِي عَبَّاسٍ أَنَّهَا آخِرُ آيَةٍ, *(it is stated) on the authority of 'Abū Abbās that this is the last verse (of the Kor'an) that was revealed by Gabriel*. Instead of أَوَّلُ يَوْمٍ it is however very usual to say أَلْيَوْمِ الْأَوَّلِ. — On the construction of a positive adjective, used substantively, with a definite or indefinite genitive, see §. 78 (at the end) and §. 86, rem. b.

Rem. a. If the genitive be definite, the governing adjective may, according to some grammarians, agree in gender and number with the object or objects spoken of; as: هِيَ فُضِّلَى النِّسَاءِ, *she is the best of the women*; هُمَا أَفْضَلَا الْقَوْمِ, *these two are the two best of the tribe*; هُمْ أَفْضَلُ الْقَوْمِ or هُمْ أَفْضَلُو الْقَوْمِ, *they are the best of the tribe*; أَحْسَنُكُمْ أَخْلَاقًا, *the best of you in moral character* (words of the Prophet).

Rem. b. In such constructions as أَوَّلُ يَوْمٍ, أَفْضَلُ رَجُلٍ,

عَزِيزُ كِتَابِكُمْ, and عَاجِلُ طَعْنَةٍ, شَرُّ خَصَلَتَيْنِ, خَيْرُ أُمَّةٍ

the genitive is explicative (as in مَدِينَةُ بَغْدَادٍ, §. 95), and not, as might at first sight appear, a substitute for a *təmyiz*-accusative (§. 44, 5). أَفْضَلُ رَجُلٍ is not = أَفْضَلُ رَجُلًا, *most excellent as a man* (*très distingué en tant qu'homme*); for we cannot say هُمَا أَفْضَلَا الرَّجُلِ, as we say هُمَا طَوِيلَا الْحَيَةِ, *they are both long of beard*, instead of هُمَا طَوِيلَانِ لِحْيَةٍ, but, on the contrary, we must say هُمَا أَفْضَلُ رَجُلَيْنِ.

94. The substantive that denotes the material of which anything is made, is put in the genitive, definite or indefinite, after the substantive designating the thing; as: ثَوْبٌ حَرِيرٍ, *a silk dress*; صَنْمٌ الذَّهَبِ, *the golden image* (see §§. 76, 77, 80 and 92). Frequently, however, — and this is the older construction, — the substantive denoting the material is put in apposition to the object as a determinative of kind (بَيَانٌ), both being either definite or indefinite. For example: الصَّنَمُ الذَّهَبُ, *the golden image* (not الصَّنَمُ الذَّهَبِ); الصُّلْبَانُ الخَشَبُ, *the silver cup*; الكُؤُسُ الْفِضَّةُ, *the wooden crosses*; عِجْلًا جَسَدًا, *a calf of yellow gold*; إِحْمِلْ إِلَيْهِ دِرْعِي الْحَدِيدِ, *carry to him my iron coat of mail*; وَنَزَعَ مَا كَانَ عَلَيْهِمْ مِنَ الثِّيَابِ الْخَبِرِ وَالْبَسَهُمْ ثِيَابًا مِنْ الشَّعْرِ, *and he stripped off the silken garments they had on, and clothed them in garments of hair*; الْفِرَآءُ الْبَرْطَاسِيُّ, *mantles of Burtāsī* (i. e. of fur from the country of the Burtās); الثِّيَابُ الْعَنَابِيُّ, *robes of (the stuff called) 'et-*

Attābī (manufactured in *الْعَتَائِيَّة*, one of the quarters of Bagdād); *الْكُسَى الدَّرَجِينِي*, *cloaks of (the stuff called) 'ed-Darġinī* (manufactured in Dargīn in North Africa).

Rem. *a*. Different from the above are such constructions as:

رَطْلٌ زَيْتٌ, a pound of olive oil; *الْبَيْتُ الْحَرَامُ*, the sacred house (temple); *الْكَعْبَةُ الْحَرَامُ*, the holy Ka'ba; *الْأَشْهُرُ الْحَرَمُ*, the sacred months. In the first of these, *زَيْتٌ* is not a *بَيَانٌ*, but a *بَدَلٌ* or permutative, instead of which we may employ a *tēmyīz*-accusative (*رَطْلٌ زَيْتًا*) or a genitive (*رَطْلٌ زَيْتٍ*); in the others, *حَرَامٌ*, plur. *حَرَمٌ*, is an adjective of both genders (originally an infinitive)

Rem. *b*. Similarly, in Hebrew and Syriac, *הַבְּקָר הַזָּהָבִי*, the brazen oxen (2 Kings, 16, 17), *دِينَارٌ ذَهَبِيٌّ*, a golden *dīnār*. See Gesenius' Gr. §. 108, 2, *c*, as compared with §. 104, 1.

95. The genitive construction is also often extended in Arabic to things that are identical, the second of which ought strictly to be in apposition to the first. This remark applies:

1. To nicknames in connection with the names of persons; as: *سَعِيدٌ الْذِي هُوَ كُرْزٌ*, *Sa'id (nicknamed) Wallet*, = *سَعِيدٌ كُرْزٌ*.

Rem. Some grammarians admit the apposition *سَعِيدٌ كُرْزٌ* as correct. In case of either word, or both, being compounds (as *أَنْفُ النَّاقَةِ* or *عَبْدُ اللَّهِ*, *camel's nose*), the genitive construction is of course impossible, and they must be put in apposition to one another; as: *سَعِيدٌ أَنْفُ النَّاقَةِ* or *عَبْدُ اللَّهِ كُرْزٌ*. Some, however, allow the nickname to be put in the accusative, when the name is in the nominative; in the nominative, when the

name is in the accusative; and in either case, when the name is in the genitive; as: هَذَا سَعِيدٌ أَنْفَ النَّاقَةِ (scil. أَعْنَى, *I mean*);

مَرَرْتُ بِسَعِيدٍ (الَّذِي هُوَ) رَأَيْتُ سَعِيدًا أَنْفَ النَّاقَةِ أَنْفَ (أَنْفَ) النَّاقَةِ.

2. To the names of town, rivers, mountains, &c., when preceded by the words for *town*, *river*, &c.; as: مَدِينَةُ بَغْدَادَ, *the city of Bagdad* (= (الْمَدِينَةُ الَّتِي هِيَ بَغْدَادُ); نَهْرُ الْفُرَاتِ, *the river Euphrates*; طُورُ سَيْنِينَ, *mount Sinai*.

Rem. Compare in Hebrew נָהָר פָּרָח, *the river Euphrates*, Gesenius' Gr. §. 112, 3; as well as the Latin *fluvius Rheni*, Fr. *la ville de . . .*, and our own *the city of . . .*

3. To words, regarded merely as such, and governed by a word signifying *word*, such as كَلِمَةٌ or لَفْظٌ; e. g. كَلِمَةُ كَانِ, *the word kāna* (see §. 78).

4. To nouns governed by other nouns, when the governing word signifies something to which the object designated by the governed word is similar; as: لُجَيْنُ الْمَاءِ, *the silvery water* (lit. *the silver of the water*), = الْجَيْنُ الَّذِي هُوَ الْمَاءُ. Here the مُضَافٌ إِلَيْهِ is the *primum comparationis*, and the مُضَافٌ the *secundum comparationis*.

5. To adjectives defined by the article in connection with substantives not so defined; as: بَيْتُ الْمَقْدَسِ, *the Holy Temple* (i. e. *Jerusalem*), = الْبَيْتُ الَّذِي هُوَ الْمَقْدَسُ, or, shortly, الْبَيْتُ الْمَقْدَسُ; بَابُ الصَّغِيرِ, *the little*

gate (as a name), = رَبِيعُ الْأَوَّلِ; أَلْبَابُ الصَّغِيرِ, the first Rabi, and رَبِيعُ الْآخِرِ, the last (second) Rabi (names of months); عَامُ الْأَوَّلِ, last year. In these and similar annexations some grammarians see an إِضَافَةُ الْمَوْصُوفِ إِلَى الصِّفَةِ, or annexation of the thing described to the descriptive epithet, i. e. of the substantive to the adjective; but as such an annexation is impossible (see §. 78), those grammarians are correct, who regard the adjective as having been raised to the level of a substantive. Strictly speaking, بَيْتُ الْمُقَدَّسِ means the house of the holy place (taking مُقَدَّسٌ, if we like, as the *nomen loci* from قَدَّسَ, to sanctify, vol. I. §. 227); رَبِيعُ الْأَوَّلِ, the Rabi of the first place, first in order; &c. On the other hand, in صَلَوةُ الْأَوَّلَى the annexation is an ordinary, proper one (إِضَافَةُ حَقِيقِيَّةٌ), the word سَاعَةٌ, hour, being understood; صَلَوةُ الْأَوَّلَى = صَلَوةُ السَّاعَةِ الْأَوَّلَى, i. e. السَّاعَةِ فِي الْأَوَّلَى (see §. 77). Here too the constructions, عَزِيزُ كِتَابِكُمْ, عَاجِلُ طَعْنَةٍ, أَفْضَلُ رَجُلٍ, &c., find a plate (see §. 78, at the end, §. 86, rem. b, and §. 93).

Rem. This sort of annexation is called by the Arabs إِضَافَةُ التَّفْسِيرِ or الْأِضَافَةُ التَّفْسِيرِيَّةُ, the interpretative annexation, as also إِضَافَةُ الْبَيَانِ or الْأِضَافَةُ الْبَيَانِيَّةُ, the explicative annexation. The special sort mentioned in no. 4 is named إِضَافَةُ التَّشْبِيهِ, the comparative annexation.

3. The Numerals.

96. We have already mentioned, in vol. I. §. 319—321, that the cardinal numbers from 3 to 10, when placed in apposition to the things numbered, agree with them in case, and when placed in annexation before them, govern the genitive plural; as: *سِتَّةَ رِجَالٍ*, *six men*; *ثَلَاثَنَا*, *we three* (women); *أَرْبَعَتُهُمْ*, *the four of them* (men). The genitive must, in every possible case, be that of the *broken* plural (vol. I. §. 300, *b*, and §§. 304—305); and if the substantive has a *جَمْعُ الْقِلَّةِ* as well as a *جَمْعُ الْكَثَرَةِ* (vol. I. §. 307), the former should be preferred; e. g. *ثَلَاثَةُ أَفْلَيسَ*, *three fêls* (a copper coin), not *ثَلَاثَةُ فُلُوسٍ*. — They are very rarely construed with the accusative *لِلتَّيْبِيرِ* (§. 44, 5); as *خَمْسَةُ أَثْرَابًا* instead of *خَمْسَةُ أَثْوَابٍ*, *five dresses*.

Rem. See Gesenius' Heb. Gr. §. 118, 1, 2. The construction with the accus., which is so rare in Arabic, is common in Hebrew.

97. *اِثْنَانِ*, fem. *اِثْنَتَانِ* or *اِثْنَتَانِ*, is not unfrequently placed, as an adjective, after a noun in the dual, to express the idea of duality more strongly; as: *لَا تَتَّخِذُوا* *فَاسْلُكُ* *إِلَٰهَيْنِ اثْنَيْنِ*, *do not take unto yourselves two gods*; *فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ*, *bring into it (the ark) of every (species of animals) a pair* (lit. *two individuals male and female*); *وَالَّذِي جَعَلَ لَهُ صَلَاحَ الدِّينِ بَدَلًا مِنْ مَكِّسِ الْحَاجِّ الْفَادِينَارِ اِثْنَانِ*, *what Salâh'o'd-dîn has assigned him in lieu of the*

tax levied on the pilgrims is 2000 dinārs; نَازِلِينَ مِنْذُ شَهْرَيْنِ آثْنَيْنِ, dwelling (in it) for the last two months; عَلَى مِيلَيْنِ آثْنَيْنِ مِنْهَا, at a distance of two miles from it. It is very rarely prefixed to the things numbered, and then requires the genitive singular; as: اِثْنَتَا حَنْطَلٍ, *two colocynth gourds*, = حَبَّتَا حَنْطَلٍ (حَبَّةٌ, *grain, berry*, being used, like the Persian دانه, *dāna*, in counting fruit). See vol. I. §. 321, rem. *c*.

98. When the numeral is followed, not by the noun expressing the things numbered, but by a collective designating the whole species or genus, the relation between it and the collective is indicated, not by the simple genitive, but by the preposition مِنْ; as: أَرْبَعَةٌ مِنَ الطَّيْرِ, *four birds*, = أَرْبَعَةُ طَيْرٍ مِنَ الطَّيْرِ; تِسْعَةٌ مِنَ الرَّهْطِ; *nine of the people*, = تِسْعَةُ أَشْخَصٍ مِنَ الرَّهْطِ. Sometimes, however, the collective is put in the genitive singular; as: وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ, *there were in the city nine persons*; وَهُمْ أَرْبَعَةُ نَفَرٍ, *and they were four in number*.

99. The cardinal numbers from 11 to 99 *take, as already mentioned (§. 44, 5, rem. *b*, and vol. I. §. 323, rem. *b*), the objects numbered in the accusative singular; as: تِسْعَ عَشْرَةَ أَمْرَأَةً, *thirteen men*; ثَلَاثَةَ عَشَرَ رَجُلًا, *nineteen women*; ثَلَاثَةً وَسَبْعُونَ رَجُلًا, *seventy-three men*; تِسْعَ وَتِسْعُونَ نَجْةً, *ninety-nine sheep*. They are very rarely followed by the accusative plural; as: وَقَطَعْنَا ثَمَنَ عَشْرَةِ أَسْبَاطٍ أُمَّامًا, *and we cut the price of ten flocks of camels*.

and we divided them into twelve tribes (or) nations. — As to gender, the *tens* (عَشْرُونَ, &c.) are both masculine and feminine, but the *units* must conform to the gender of the noun denoting the things numbered; as: أَحَدَ عَشَرَ كَوْكَبًا, *eleven stars*; خَمْسٌ وَأَرْبَعُونَ نَاقَةً, *forty-five she-camels*.

Rem. Compare, for the Hebrew, Gesenius' Gr. §. 118, 2, along with the remark.

100. If an adjective be appended to the noun denoting the things numbered, after any numeral between 11 and 99, the adjective may agree either grammatically with the noun, or logically with the cardinal number; as: عِشْرُونَ دِينَارًا نَاصِرِيًّا, *twenty dinārs of 'el-Mèlik en-Nāsir* (where نَاصِرِيًّا agrees grammatically with دِينَارًا, accus. sing. masc.), or عِشْرُونَ دِينَارًا نَاصِرِيَّةً (where نَاصِرِيَّةً agrees logically with عِشْرُونَ, as representing the broken plural دَنَانِيرُ, which requires an adjective in the sing. fem.).

101. When the object numbered has been already spoken of, the cardinal numbers from 20 to 90 (*tens*) may be construed, like substantives, with the genitive; as: عِشْرُو زَيْدٍ, *Zèid's twenty* (camels); ثَلَاثُونَ, *your thirty* (servants). Compare §. 108.

102. The cardinal numbers from 11 to 19 may also be construed in the same way with the genitive of the possessor (except اِثْنَا عَشَرَ and its fem.). In this case they remain, according to most grammarians, indeclinable, as

خَمْسَةَ عَشَرَ, fem. خَمْسَ عَشْرَتِكَ, *thy fifteen* (nom., gen., acc.). According to others, the عَجَز or latter part of the compound is declined; as: خَمْسَةَ عَشَرَ, gen. خَمْسَةِ عَشْرِكَ, acc. خَمْسَةَ عَشَرَ. Others still admit the declinability of the صَدْر or former part of the compound, and put the عَجَز or latter part in the genitive; as: خَمْسَةُ عَشْرِكَ, gen. خَمْسَةِ عَشْرِكَ, acc. خَمْسَةَ عَشْرِكَ.

103 The cardinal numbers مِائَةٌ, *a hundred*, and أَلْفٌ, *a thousand*, and their compounds, are construed with the genitive singular of the noun denoting the objects numbered; as: مِائَةُ رَجُلٍ, 100 *men*; مِائَتَا حِمَارٍ, 200 *asses*; أَلْفَا كِتَابٍ, 1000 *cities*; أَلْفُ مَدِينَةٍ, 300 *dogs*; ثَلَاثِيئةٌ كَلْبٍ, 2000 *books*; أَحَدُ عَشَرَ أَلْفَ دِينَارٍ, 4000 *men*; أَرْبَعَةُ آلَافٍ رَجُلٍ, 11,000 *dinārs*; ثَلَاثِيئةٌ أَلْفٍ رَجُلٍ, 300,000 *men*.

104. If a sum be composed of several numerals of different kinds, the noun denoting the things numbered falls under the government of the last numeral; as: بَيْنَ الْهَجْرَةِ وَبَيْنَ آدَمَ عَلَى مُقْتَضَى التَّوْرَةِ الْعِبْرَانِيَّةِ أَرْبَعَةُ آلَافٍ وَسَبْعُ مِائَةٍ وَاحِدَى وَأَرْبَعُونَ سَنَةً, *between the Hīgra and Adam, according to the Hebrew Pentateuch, there are 4741 years*; بَيْنَ تَبْلُلِ الْأَلْسُنِ وَبَيْنَ الْهَجْرَةِ عَلَى اخْتِيارِ الْمُؤَرِّخِينَ ثَلَاثَةُ آلَافٍ وَثَلَاثِيئةٌ وَأَرْبَعُ سِنِينَ, *between the confusion of tongues and the Hīgra, there are, according to the assumption of the chronologists, 3304 years*. The substantive may also, however, be repeated after each

numeral; as: *الْغَرْبِيَّةُ غَيْرَتَهَا أَلْفًا دِينَارٍ وَمِائَةً أَلْفٍ دِينَارٍ*, *the revenue of (the province of) el-Garbiya (in Lower Egypt) is 2,144,080 military dinārs*. In large amounts, consisting of millions, hundreds of thousands and thousands, the word *أَلْفٌ* must be repeated after each numeral; as: *جُمْلَةُ ذَلِكَ أَلْفٌ تِسْعَةُ آلَافٍ أَلْفٍ وَخَمْسُمِائَةٍ أَلْفٍ وَأَرْبَعَةٌ وَثَمَانُونَ أَلْفًا وَمِائَتَانِ*, *the total of this amounts to 9,584,264 dinārs*.

105. The higher cardinal numbers, as well as those from 3 to 10 (vol. I. §. 321), may be placed in apposition to the substantive denoting the objects numbered; as: *جَذَبَ الشَّبَكَةَ إِلَى الْأَرْضِ إِذْ هِيَ مُمْتَلِئَةٌ حَيْثَانًا كِبَارًا مِائَةً وَثَلَاثَةً وَخَمْسِينَ*, *he drew the net to land, and lo, it was full of large fishes, a hundred and fifty-three*; *كَانَتْ شُعُوبُ أَوْلَادِ نُوحٍ الثَّلَاثَةِ عِنْدَ تَبَلُّدِ الْأَلْسُنِ اثْنَتَيْنِ وَسَبْعِينَ شَعْبًا*, *the nations sprung from the three sons of Noah were, at the time of the confusion of tongues, seventy-two in number* (the substantive denoting the things numbered, *شَعْبٌ*, is repeated here, because the last numeral requires it in a form different in number and case from *شُعُوبٌ*).

Rem. See Gesenius' Hebrew Gr. §. 118, 1, 2.

106. As regards the agreement in gender between the cardinal numbers and the nouns denoting the objects numbered, the following rules hold.

1) The numeral agrees in gender with the *singular*

of the substantive denoting the things numbered; as: سَبْعُ, *seven* (sing. سَنَةٌ, fem.), but سَبْعَةُ أَعْوَامٍ, *id.* (sing. عَامٌ, masc.); ثَلَاثَةُ حَمَامَاتٍ, *three baths* (sing. حَمَامٌ, masc.). This rule holds even when the substantive itself is suppressed; as: مِنْهُمْ مَا يَمْشِي عَلَى أَرْبَعٍ, *among them are creatures that walk on four feet* (i. e. عَلَى أَرْبَعٍ أَرْجُلٍ, from رَجُلٌ, fem., *a foot*); يَا عَيْنِ بَكِي عِنْدَ كُلِّ صَبَاحٍ جُودِي, *O eye of mine, weep every morning* (صَبَاحٍ in rhyme for صَبَاحٍ); shed copious tears over 'l-Garrāh (lit. weep with the four channels for tears, بِأَرْبَعَةِ شُؤُونٍ, from the sing. شَأْنٌ, masc., or with the four corners of the eyes, بِأَرْبَعَةِ جَوَانِبِ الْعَيْنِ, from the sing. جَانِبٌ, masc. *a side*).

Rem. This rule is often disregarded by modern incorrect writers and copyists. See Gesenius' Heb. Gr. §. 95, 1, along with the note †.

2) The numeral follows the grammatical gender of the substantive, when the objects numbered are designated merely by a noun of a vague, general signification; e. g. ثَلَاثَةُ أَشْخَاصٍ, *three persons*, from شَخْصٌ, masc.; ثَلَاثُ أَعْيُنٍ, *three individuals*, from عَيْنٌ, fem. But if another noun be annexed to this, which determines the real gender of the objects more precisely, the numeral agrees with the second noun; as: فَكَانَ هِجَتِي مَدُونٍ مَن كُنْتُ أَتَقَى ثَلَاثَ شُخُوصٍ, *and so my shield against those whom I feared was three persons, two girls and a young woman*

(مُعَصِّرٌ and كَاعِبٌ) are used only of women, vol. I. §. 297, rem. *b*; شُكُوصٌ is here employed by the poet, through the exigency of the metre, instead of أَشْخِصٌ; §. 96; مُعَصِّرٌ stands in rhyme for مُعَصِّرٌ). Again: فَإِنَّ كِلَابًا هَذِهِ عَشْرُ: أَبْطُنِ وَأَنْتَ بَرِيٌّ مِنْ قَبَائِلِهَا الْعَشْرِ *this (tribe of) Kilāb has ten branches, but thou hast nought to do with its ten branches* (أَبْطُنُ is a plural of بَطْنٌ, vol. I. §. 304, rem. *c*, which is masc., but the numeral takes the gender of the feminine substantive قَبِيلَةٌ, which immediately follows in its plural form قَبَائِلُ); and in the Kor'ān, ch. 7, v 160, وَقَطَّعْنَاهُمْ اثْنَتَى عَشْرَةَ أَسْبَاطًا أُمَمًا *and we divided them into twelve tribes (or) nations* (أَسْبَاطٌ is the plural of سِبْطٌ, masc., Heb. שִׁבְטִים, but the numeral agrees with أُمَّةٌ, which follows in the plural form أُمَمٌ). Sometimes, however, the numeral agrees with the real gender of the objects numbered, even when the grammatical gender of the noun used is different; as: ثَلَاثَةُ أَنْفُسٍ *three persons (of the male sex)*, where ثَلَاثَةُ is masc., although نَفْسٌ is fem., because نَفْسٌ is here equivalent to رَجُلٌ.

3) If the substantive be suppressed, and its place be taken by an adjective or other word expressive of its quality, the numeral agrees in gender with the understood substantive; e. g. مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا *he who has done a good thing, shall receive a tenfold recompense for it*, lit. *shall receive ten (good things) like it* (عَشْرُ is

fem., because مِثْلٌ, plur. امِّثَالٌ, though masc., is here only an epithet of حَسَنَاتٌ understood, the plur. of حَسَنَةٌ, which is fem.).

4) When the numeral is connected with the substantive by the preposition مِنْ (§. 98), it agrees in gender with the substantive; as: أَرْبَعٌ مِنَ الْغَنَمِ, *four sheep* (غَنَمٌ being fem., vol. I. §. 290, 1, e); ثَلَاثَةٌ مِنَ الْبَطِّ, *three ducks* (بَطٌّ being masc., vol. I. §. 292, 1). This is the case even when an epithet follows, that fixes the real gender of the objects numbered; as: أَرْبَعٌ مِنَ الْغَنَمِ ذُكُورٌ, *four sheep, males*; ثَلَاثَةٌ مِنَ الْبَطِّ إِنَاثٌ, *three ducks, females*. If, however, the epithet be placed between the numeral and the substantive, the numeral must agree in gender with the epithet; as: ثَلَاثُ إِنَاثٍ مِنَ الْبَطِّ, *three females of ducks*; أَرْبَعَةُ ذُكُورٍ مِنَ الْغَنَمِ, *four males of sheep*.

5) The numerals as abstract numbers are of the masculine gender; as: الثَّلَاثَةُ نِصْفُ السِّتَةِ, *three is the half of six*.

6) In the enumeration of several groups of objects of different genders, the following rules hold. — a) The numerals from 3 to 5, inclusive, must be repeated before each substantive, and vary in gender accordingly; as: لِي خَمْسَةٌ أَعْبِدٍ وَخَمْسُ إِمَاءَ, *I have five male and five female slaves*. b) From 6 to 10, inclusive, they are not repeated, and conform in gender to the nearest substantive; as: لِي ثَمَانِيَةٌ أَعْبِدٍ وَإِمَاءَ, *I have eight male and (eight) female slaves*, or, transposing the words, لِي ثَمَانِيَةٌ إِمَاءَ وَأَعْبِدٍ.

c) The compound numerals, from 11 upwards, take the masculine form, when the following substantives designate rational beings; as: *عِنْدِي خَمْسَةَ عَشَرَ عَبْدًا وَجَارِيَةً*, *I have fifteen male and (fifteen) female slaves*, or, transposing the words, *عِنْدِي خَمْسَةَ عَشَرَ جَارِيَةً وَعَبْدًا*. But when the substantives designate irrational objects, the numerals take the gender of the nearest substantive; as: *عِنْدِي خَمْسَةَ عَشَرَ جَمَلًا وَنَاقَةً*, *I have fifteen male and (fifteen) female camels*, or, transposing the words, *عِنْدِي خَمْسَ عَشْرَةَ نَاقَةً وَجَمَلًا*. If, however, in the case of irrational objects, a vague, general expression, such as *مَا بَيْنَ* (§. 61), be interposed between the numeral and the things numbered, the numeral is always of the *feminine* gender; as: *عِنْدِي خَمْسَ عَشْرَةَ مَا بَيْنَ جَمَلٍ وَنَاقَةٍ*, *I possess fifteen camels, male and female*, or, transposing the words, *عِنْدِي خَمْسَ عَشْرَةَ مَا بَيْنَ نَاقَةٍ وَجَمَلٍ*.

107. The cardinal numbers become determined or definite in the same cases as substantives; viz.

1) When the numeral is used to express an abstract number, and hence contains the idea of genus; e. g. *الثَّلَاثَةُ نِصْفُ السِّتَةِ*, *three (every three) is the half of six (every six)*. The article is here employed *لِلْجِنْسِ*, to indicate the genus.

2) When the objects numbered have already been mentioned, or are supposed to be well known; as: *فَرَجَعَ السَّبْعُونَ*, *and the seventy (disciples) returned with joy*; *وَقَدْ جَاوَزْتُ حَدَّ الْأَرْبَعِينَ*, *since I am already past forty*, scil. *سَنَةً*, *years* (observe *أَلْأَرْبَعِينَ* by poetic license for

الْأَرْبَعِينَ). The article is here used لِلْعَهْدِ, to indicate previous knowledge.

3) When the numeral is in apposition, as an adjective, to a definite noun; as: الرِّجَالُ الْخَمْسَةُ, *the five men* (οἱ ἄνδρες οἱ πέντε, see vol. I. §. 321).

4) When the numerals, from 3 to 10, precede a definite noun in the construct state (see §. 92); as: ثَلَاثَةُ الرِّجَالِ, *the three men* (lit. *the triad of the men*). Sometimes, however, the numeral too has the article; as: الْخَمْسَةُ الْأَثْرَابِ, *the five dresses*; الثَّلَاثَةُ الْأَصْوَاتِ الْمُخْتَارَةِ, *the three selected airs or tunes*. — According to the later and now (but without case-endings) usual construction, the article is dropped before the substantive and appears only prefixed to the numeral; as: الثَّلَاثَةُ الرِّجَالِ, instead of the older الرِّجَالُ الثَّلَاثَةُ or ثَلَاثَةُ الرِّجَالِ. — The same remarks apply to مِائَةٌ and أَلْفٌ, with their derivatives and compounds; e. g.

الثَّلَاثِيَّةُ الدِّينَارِ, *the 300 dinārs*, but also الثَّلَاثِيَّةُ الدِّينَارِ, and in modern Arabic الثَّلَاثِيَّةُ دِينَارٌ. — Those numerals that take the objects numbered in the accusative singular, must have the article prefixed to them to render them definite; as: اَلتِّسْعُونَ رَجُلًا, *the 90 men*; and in the case of a compound of tens and units, the article must be prefixed to both; as: اَلسَّبْعَةُ وَالسَّبْعُونَ جَمَلًا, *the 77 camels*. The compound numbers from 11 to 19, however, according to the best grammarians, prefix the article to the unit alone, without

making any change in the termination; as: *الثَلَاثَةُ عَشَرَ جَمَلًا*,
the thirteen camels.

Rem. The peculiar construction of the numerals in modern Arabic, alluded to above, is analogous to that employed by the same dialect in such compounds as *الْبَارِدُ*, *rose-water*, instead of the classical *مَاءُ الْوَرْدِ*, or *الْحَصَالِبَانِ*, *frankincense in grains*, instead of *حَصَا اللَّبَانِ*.

108. The ordinal numbers are often construed with the genitive, especially of the month (on the omission of the word for *day*, compare §. 101); as: *خَامِسَ عَشْرَهُمْ*, *the fifteenth of them*; *ثُمَّ سَارَ السُّلْطَانُ إِلَى عَزَازَ وَنَازَلَهَا ثَالِثَ*, *next the sultan proceeded to Azāz, and laid siege to it on the third of Dū'l-Kāda, and took possession of it by capitulation on the eleventh of Dū'l-Hiġga*; *وَكَانَ ثَامِنَ عِشْرِي تَمُوزَ*, *and it was the twentyeighth of Tēmūz* (in this example *ثَامِنَ* is in the construct state before *عِشْرِي*, lit. *the eighth of the twenties*, and so also in the following ones, in which, however, the modern form *عِشْرِينَ*, gen. *عِشْرِينَ*, acc. *عِشْرِينَ*, is used instead of the classical *عِشْرُو*, gen. and acc. *عِشْرِي*; just as in the noun we find *سِنِينَ* instead of *سِنُو* and *سِنِي*, from *سِنُونَ*, plur. of *سَنَةٌ*, *a year*, vol. I. §. 302, rem. d); *هُوَ حَادِي عِشْرِينَ تِشْرِي*, *it is the twenty-first of Tisrī*; *فِي ثَالِثِ عِشْرِينِهِ نُوْدَى بِالْقَاهِرَةِ*, *on the twenty-third of this (month) there was a proclamation made in el-Kāhira.*

109. An ordinal number is not unfrequently connected with the genitive either *a)* of its own cardinal, or *b)* of the cardinal that is one less than its own.

a) In the former case, the ordinal expresses *indefinitely* one of the individuals designated by the cardinal; as: لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ, *verily those are unbelievers who say, God is a third of three (is one of three)*; إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا اثْنَيْنِ, *when those, who were unbelievers, drove him forth a second of two (one of two, along with a single companion)*; خَرَجَ زَيْدٌ سَابِعَ سَبْعَةٍ, *Zēid went out a seventh of seven (with six companions)*. With the numerals from 11 to 19, we may either use the whole ordinal number, or suppress the second part of it, in which case the first part becomes declinable; as: ثَانِيًا عَشَرَ or ثَانِي عَشَرَ, *a twelfth of twelve*, fem. ثَانِيَةً عَشَرَ or ثَانِيَةَ عَشَرَ.

b) In the latter case, the ordinals from third to ninth are in reality nomina agentis (compare §. 86, rem. *a*) from the verbs ثَلَّثَ, *to make (two) into three*, رَبَعَ, *to make (three) into four*, &c.; as: هُوَ ثَالِثُ اثْنَيْنِ, *he makes a third*, lit. *he makes three of two*. Hence they may also be construed with the accusative; as: هُوَ رَابِعٌ ثَلَاثَةً, *he makes a fourth*, fem. هِيَ رَابِعَةٌ ثَلَاثًا. With the numerals from 11 to 19, we may in like manner say: هُوَ ثَالِثُ عَشَرَ أَثْنَى, *he makes a thirteenth*; هِيَ رَابِعَةٌ عَشَرَ ثَلَاثَ عَشَرَ, *she makes a fourteenth* (where the cardinal number is in

the accusative); though many grammarians wholly disapprove of this construction. With the numerals compounded of units and tens, only the unit is put in the construct state, and the ten is suppressed; as: *هُوَ رَابِعٌ ثَلَاثَةٌ وَعِشْرِينَ*, *he makes a twentyfourth*; or, with the accusative, *هِيَ رَابِعَةٌ*, *she makes a twentyfourth*.

Rem. From the tens are formed quadriliteral verbs, the nomina agentis of which may be used in the same way as the ordinal numbers under *b*; e. g. *هُوَ مُعَشِّرٌ تِسْعَةَ عَشَرَ*, *he makes a twentieth* (lit., if we may be allowed to coin a word, *he twenties nineteen*), from *عَشَرَ*, to make (nineteen) into twenty.

110. In stating dates, particularly when reckoning according to the Mohammèdan era, the cardinal numbers are employed instead of the ordinal. They are put in the genitive after the word denoting *year*, but agree with it in gender; as: *فِي سَنَةِ ثَمَانٍ وَثَمَانِينَ وَثَمَانٍ مِائَةٍ لِلْإِسْكَندَرِ*, *in the year 888 of the Alexandrine era*; *ثُمَّ دَخَلَتْ سَنَةٌ سِتٍّ وَتِسْعِينَ وَثَلَاثِ مِائَةٍ*, *then commenced the year 396 (of the Hîgra)*; *تُوفِّيَ صَلَعمَ فُحَا يَوْمَ الْاِثْنَيْنِ لِثِنْتَى عَشْرَةَ لَيْلَةً*, *he (the Prophet) died early in the forenoon,* on Monday the twelfth* (lit. *twelve nights being passed*) *of the month of the first Rabî', in the eleventh year of the Hîgra*. But if the years of a life or a reign are meant, the ordinal must be employed; as: *فِي السَّنَةِ السَّادِسَةِ مِنْ مُلْكِ*, *in the sixth year of the reign of 'el-Asraf*

Sābān; فِي السَّنَةِ الثَّانِيَةِ وَالْأَرْبَعِينَ مِنْ مُلْكِهِ, *in the forty-second year of his reign.*

Rem. Compare, for the Hebrew, such constructions as: בְּשָׁנָה, 1 Kings, 15, 25; בְּשָׁנָה עֶשְׂרִים, do., 16, 10. See Gesenius' Gr. §. 118, 4.

111. The Arabs have two ways of stating the day of the month. They count either from the first day to the last, as we do, e. g. يَوْمَ عِشْرِينَ مِنْ شَهْرِ رَجَبٍ, *on the twentieth of the month of Rēgēb*; or they reckon by the *nights* of the month, the civil day being held by them, as well as by the Jews, to commence at sunset. To illustrate this, let us take the month of Rēgēb, which has thirty days.

1st of Rēgēb لِأَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ, or
لِلَّيْلَةِ خَلَّتْ مِنْ رَجَبٍ, *one
night of Rēgēb being past.*)*

2nd لِلَّيْلَتَيْنِ خَلَّتَا مِنْ رَجَبٍ.

3d لِثَلَاثٍ (لِثَلَاثِ لَيَالٍ) خَلَوْنَ مِنْ رَجَبٍ;
and so on up to the

*) We may also say: غُرَّةٌ رَجَبٍ or لُغْرَةٌ رَجَبٍ (from غُرَّةٌ, *the blaze on a horse's forehead, the new moon*). The word مُسْتَهْلٌ (from هِلَالٌ, *the new moon*) is likewise frequently used to denote the first of the month, and more rarely اِسْتِهْلَالٌ, اِهْلَالٌ, هِلَالٌ, and هِلٌ; e. g.

كَانَ أَبْدَاءُ الْوَجَعِ فِي مُسْتَهْلِ رَبِيعِ الْأَوَّلِ وَتَوَفَّى صَلَعم فِي الثَّانِي
عَشَرَ مِنْهُ, *the disease began on the first of the first Rabi', and he (the Prophet) died on the twelfth of that month.*

- 10th **لِعَشْرِ خَلَوْنَ مِنْ رَجَبٍ**.
- 11th **لِإِحْدَى عَشْرَةَ (لَيْلَةً) خَلَتْ مِنْ رَجَبٍ**;
and so on up to the
- 14th **لِأَرْبَعِ عَشْرَةَ خَلَتْ مِنْ رَجَبٍ**.
- 15th **فِي مُنْتَصَفِ رَجَبٍ** or **فِي الْتِصْفِ مِنْ رَجَبٍ**,
in the middle of Règèb.
- 16th **لِأَرْبَعِ عَشْرَةَ (لَيْلَةً) بَقِيَتْ مِنْ رَجَبٍ**,
*fourteen nights remaining of Rè-
gèb; and so on up to the*
- 20th **لِعَشْرِ (لِعَشْرِ لَيَالٍ) بَقِيْنَ مِنْ رَجَبٍ**;
and so on up to the
- 27th **لِثَلَاثِ بَقِيْنَ مِنْ رَجَبٍ**.
- 28th **لِلْيَلَتَيْنِ بَقِيَتَا مِنْ رَجَبٍ**.
- 29th **لِللَّيْلَةِ بَقِيَتْ مِنْ رَجَبٍ**.
- 30th **لِأَخِرِ لَيْلَةٍ مِنْ رَجَبٍ**, *on the last
night of Règèb.*)*

*) Or **لِسَلَخِ رَجَبٍ**, or **لِمُنْسَلَخِ رَجَبٍ**. The words **سَرَارٌ** or **سِرَارٌ**, **سَرَرٌ**, and more rarely **سِر**, are also employed to denote the last day of the month.

II. The Sentence and its Parts.

A. The Sentence in General.

1. The Parts of the Sentence: the Subject, the Predicate, and their Complements.

112. Every sentence (جُمْلَةٌ, plur. جُمَلٌ, a *sum* or *total* of words) consists necessarily of two parts, a *subject* and a *predicate*. The latter is called by the native grammarians الْمُسْنَدُ, *that which leans upon or is supported by (the subject), the attribute*; whilst the former is called اِلَيْهِ الْمُسْنَدُ, *that upon which (the predicate) leans or by which it is supported, that to which something is attributed*. The relation between them is known as اِلْتِسَادٌ, properly *the act of leaning (one thing against another)*, then, as a concrete, *the relation of attribution*.

113. The subject is either a *noun* (substantive or expressed pronoun), or a *pronoun implied in the verb*; the predicate is either a *noun* (substantive or adjective) or a *verb*; e. g. زَيْدٌ عَالِمٌ, *Zèid is learned*; أَنْتَ شَرِيفٌ, *thou art noble*; اَللَّهُ هُوَ الْحَقُّ, *God is the truth*; مَاتَ زَيْدٌ, *Zèid is dead*; مَاتَ, *he is dead* (in which last example the pronoun هُوَ is implied in the verb). — Every sentence that begins with the subject (substantive or pronoun) is called by the Arab grammarians جُمْلَةٌ اَسْمِيَّةٌ, a *nominal sentence*.

Whether the following predicate be a noun, or a preposition and the word it governs *جَارٌ وَحَجْرٌ*, *the attracting and the attracted*, §. 115 and vol. I. §. 355), or a verb, is a matter of indifference; *زَيْدٌ مَاتَ*, *Zèid is dead*, is in their eyes a nominal sentence just as much as *زَيْدٌ عَالِمٌ*, *Zèid is learned*, or *زَيْدٌ فِي الْمَسْجِدِ*, *Zèid is in the mosque*. What characterises a nominal sentence, according to them, is the absence of a logical copula expressed by or contained in a finite verb. On the contrary, a sentence of which the predicate is a verb preceding the subject (as *مَاتَ زَيْدٌ*, *Zèid is dead*), or a sentence consisting of a verb that includes both subject and predicate (as *مَاتَ*, *he is dead*), is called by them *جُمْلَةٌ فِعْلِيَّةٌ*, *a verbal sentence*. The subject of a nominal sentence is called *الْمُبْتَدَأُ*, *that with which a beginning is made, the inchoative*, and its predicate *الْخَبَرُ*, *the enuntiative or announcement*. The subject of a verbal sentence is called *الْفَاعِلُ*, *the agent*, and its predicate *الْفِعْلُ*, *the action or verb*.

114. The place of the subject both of a nominal and of a verbal sentence may sometimes be supplied by an entire sentence compounded of a verb and one of the particles *مَا* and *أَنَّ* (called *الْحُرُوفُ الْمَصْدَرِيَّةُ*, *the particles that supply the place of the masdar or nomen verbi*, vol. I. §. 195, rem.); as: *أَنَّ تَصُومُوا خَيْرٌ لَكُمْ*, *it is good for you that you should fast or to fast* (*صَوْمُكُمْ = أَنْ تَصُومُوا*); *أَعْجَبَنِي أَنْ خَرَدَ*, *it pleased me that you went out or*

your going out pleased me (وَدَّوْا = أَنْ خَرَجْتَ), *they desire your destruction* (عَنَّتَكُمْ = مَا عَنَّتُمْ). Compare §§. 78 and 88.

115. The predicate may be, as mentioned in §. 113, a preposition with its genitive; as: زَيْدٌ فِي الْمَسْجِدِ, *Zèid is in the mosque*; زَيْدٌ عِنْدَكَ, *Zèid is with you or in your house*; أَنَا مِنَ الصَّادِقِينَ, *I am one of those who speak the truth*; عَلَى دَيْنٍ, *I owe some money* (lit. upon me there is a debt, see §. 62, 3); لَكَ أَنْ تَفْعَلَ, *you may do it* (lit. it is to thee that thou do it). When the subject is placed first, these are nominal sentences (§. 113); but when the predicate precedes it, their nature is doubtful, some grammarians holding them to be transposed nominal sentences (in which case عَلَى دَيْنٍ is a خَبَرٌ مُقَدَّمٌ, or *predicate placed in front*, and دَيْنٍ a مُبْتَدَأٌ مُؤَخَّرٌ, or *subject placed behind*), whilst others regard them as being in reality verbal sentences, with the verb suppressed (so that, according to them, عَلَى is equivalent to يَسْتَقِرُّ عَلَى, *there rests upon me*, and دَيْنٍ is the فَاعِلٌ or subject of this suppressed verb). A sentence, of which the predicate is a preposition with a genitive indicating a *place*, is called by the Arabs جُمْلَةٌ ظَرْفِيَّةٌ, a *local sentence* (see vol. I. §. 221, rem. a); and if the genitive indicates any other relation but that of place, it is said to be جُمْلَةٌ جَارِيَّةٌ مَجْرَى الظَّرْفِيَّةِ, a *sentence that runs the course, or follows the analogy, of a local sentence*. As,

however, the expression **ظَرَفَ** is often used in the general sense of **جَارٌ وَجَرُّوْرٌ** (§. 113), any sentence commencing with a preposition and its genitive as the predicate may be called **جُمْلَةٌ ظَرْفِيَّةٌ** (see §. 127).

116. When the predicate is a preposition with its genitive, and the subject a sentence compounded of **أَنَّ** and a finite verb (§. 114), the predicate must necessarily be put first; as: **لَكَ أَنْ تَفْعَلَهُ**, *you may do it*, and not **أَنْ تَفْعَلَهُ لَكَ**.

117. If a nominal sentence be preceded by an interrogative or negative particle, the predicate is placed before the subject when it agrees with it in number; as: **أَفَيَّامُ الرَّجَالِ مَا فَاتَيْنَا الرَّجُلَانِ**, *are those men standing?* **مَا فَاتَيْنَا الرَّجُلَانِ**, *those two men are not standing*.

118. In verbal sentences the subject or agent must always follow the predicate or verb; as: **مَاتَ عُمَرُ**, *Omar is dead*; **عُمَرُ مَاتَ أَبُوهُ**, *Omar's father* (lit. *Omar, his father*) *is dead* (see §. 120).

119. When the noun (substantive or pronoun) stands first, and the verb second, the former is not a **فَاعِلٌ** or agent, but a **مُبْتَدَأٌ** or inchoative, of which the latter is the **خَبَرٌ** or enuntiative, the whole being not a verbal but a nominal sentence (see §. 113). A sentence of this kind, consisting of an inchoative and a complete verbal sentence, the agent of which is contained in the verb itself (§. 113), may be called *compound* (see §. 120, rem.); e. g.

زَيْدٌ مَاتَ, *Zèid is dead*, = زَيْدٌ مَاتَ هُوَ; اَنَا قُلْتُ, *I have said*, where the agent is ت in قُلْتُ. In such sentences, the pronoun that is contained in the verb takes the place of, and falls back upon, the noun that stands before the compound verbal sentence and constitutes its inchoative. — The difference between a compound nominal sentence, such as زَيْدٌ مَاتَ, and a verbal one, such as مَاتَ زَيْدٌ, is this. In the former; the inchoative is always (tacitly or expressly) contrasted with another inchoative, having not the same predicate but a different or even an opposite one; e. g. زَيْدٌ مَاتَ وَعُمَرُ حَيٌّ, *Zèid is dead and 'Omar is alive*, = أَمَّا زَيْدٌ فَمَاتَ وَأَمَّا عُمَرُ فَحَيٌّ; whereas in the latter, in which the logical emphasis rests almost solely upon the verb, such a contrast of two inchoatives is not admissible. Even when the verb is cast into the background by the emphasis falling with specialising or contrasting force upon some one of its complements, the very fact of the emphasis so falling at once sets aside all question of a contrast of the inchoatives; as, for example: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ, *thee we worship and to thee we cry for help*; ضَرَبَ زَيْدٌ رَجُلًا وَاحِدًا وَضَرَبَ عُمَرُ رَجُلَيْنِ اثْنَيْنِ, *Zèid struck one man, and 'Omar struck two men*.

120. Those sentences are also compound, which are made up of a noun and a nominal sentence or a verbal sentence, consisting of a verb and a following noun. For example: زَيْدٌ ابْنُهُ حَسَنٌ, *Zèid's son (lit. Zèid, his son) is handsome*; زَيْدٌ مَاتَ أَبُوهُ, *Zèid's father is dead*; زَيْدٌ

زَيْدٌ جِيءَ إِلَيْهِ بِكِتَابٍ, *Zèid's brother has been killed; a letter has been brought to Zèid* (lit. *Zèid, there has been a coming to him with a letter*). In compound sentences of this sort, there is appended to the subject of the nominal or verbal sentence that occupies the place of the ^{خَبَرٌ}, a pronominal suffix, which represents, and falls back upon, the noun forming the ^{مُبْتَدَأٌ}. Any such sentence is said by the grammarians to be ^{جُمْلَةٌ ذَاتُ وَجْهَيْنِ}, *a sentence with two faces or aspects*, because, as a whole, it partakes both of the nominal and the verbal nature.

121. If a sentence consists of a verbal adjective, occupying the first place, and a noun, occupying the second, then the sentence is regarded as a verbal one, the verbal adjective being looked upon as a verb and the noun as its agent; e. g. زَيْدٌ ضَارِبٌ غُلَامَهُ عَمَرَ, *Zèid's slave is beating Omar*; جَاءَنِي زَيْدٌ أَحْسَنُ غُلَامُهُ, *the Zèid, whose slave is handsome, came to me*. — The same is necessarily the case, when the verbal adjective is preceded by an interrogative or negative particle, and does *not* agree with the following noun in number; as: أَفَأَقَائِمُ الرَّجَالُ, *are those men standing?* مَا فَأَقَائِمُ الرَّجُلَانِ, *those two men are not standing*. But if the verbal adjective agrees in number with the noun, the sentence may be regarded as either nominal or verbal; for examples see §. 117, where it is also stated that, when a nominal sentence begins with an interrogative or negative particle, and the predicate agrees with the subject in number, the former must be placed first.

122. The Arabic language, like the Hebrew and Syriac, has no *abstract* or *substantive verb* to unite the predicate to the subject of a nominal sentence, for كَانَ is not an abstract verb, but, like all other verbs, an attributive, ascribing to the subject the attribute of existence. Consequently its predicate is put, not in the nominative, but in the adverbial accusative (§. 41). The same remark naturally applies to the أَخَوَاتُ كَانَ (§. 42).

123. If a definite noun (substantive or pronoun) and an indefinite adjective are placed in juxtaposition, the very fact of the former being defined (no matter in what way) and the latter undefined, shows that the latter is the predicate of the former, and that the two together form a complete nominal sentence; for an adjective which is appended to a noun as a mere descriptive epithet, and forms along with it only one part (either subject or predicate) of a sentence, must be defined according to the nature of the noun. For example: يَوْسُفُ مَرِيضٌ, *Joseph (is) sick*; السُّلْطَانُ مَرِيضٌ, *the sultān (is) sick*; أَبُو يَوْسُفٍ مَرِيضٌ, *Joseph's father (is) sick*; أَبِي مَرِيضٌ, *my father (is) sick*; هُوَ مَرِيضٌ, *he (is) sick*; هَذَا مَرِيضٌ, *this man (is) sick*; whereas هَذَا الْمَرِيضُ would mean either *this (is) the sick man* or *this sick man*, and السُّلْطَانُ الْمَرِيضُ, *the sick sultān*.

124. When both subject and predicate are defined, the pronoun of the third person is frequently inserted between them (see §. 129), to prevent any possibility of the predicate being regarded as a mere apposition. This is done

even when the subject is a pronoun of the first or second person. For example: *اللَّهُ هُوَ الْحَيُّ الْقَيُّومُ*, *God is the living, the self-subsisting*; *اللَّهُ هُوَ الْحَيُّوَةُ وَالْحَقُّ*, *God is the life and the truth*; *الْغِنَى هُوَ الْقَنُوعُ*, *the (only true) wealth is contentment*; *أُولَئِكَ هُمْ وَقُودُ النَّارِ*, *these are fuel for the fire*; *أَنَا هُوَ الرَّبُّ إِلَهُكَ*, *that man is I; I am the Lord thy God*; *أَنَا هُوَ الطَّرِيقُ وَالْحَقُّ وَالْحَيَاةُ*, *I am the way and the truth and the life*; *مَنْ هُوَ أَنَا*, *who am I?* This interposed pronoun is called by the grammarians *ضَمِيرُ الْفَصْلِ*, *the pronoun of separation*. It is equally common in the other Shemitic languages; see, for example, Gesenius' Heb. Gr. §. 119, 2.

125. In the case of a definite subject in the accusative after *إِنَّ*, *أَنَّ*, &c. (§. 36), the *ضَمِيرُ الْفَصْلِ* is not required, because the predicate is sufficiently marked as such by its remaining in the nominative; as: *إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ*, *verily God is one of three*; whereas a mere adjective would be in the same case as the subject, viz. the accusative. A pronoun may, however, be inserted, provided it be of the same person as the substantive or pronoun after *إِنَّ*, &c.; as: *إِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ*, *the world to come is the everlasting abode*; *إِنَّكَ أَنْتَ الْوَهَّابُ*, *thou art the bountiful giver*; *إِنِّي أَنَا رَبُّكَ*, *I am thy Lord*. Very often the predicate after *إِنَّ*, &c., is introduced, for the sake of greater distinctness, by the particle *لَ* (§. 36); as: *إِنَّ اللَّهَ لَدُوٌّ*, *verily God is good towards men*; and

even here the pronoun may be introduced after **لَ**; as: **إِنَّ اللَّهَ لَهُ الْعَزِيزُ الْحَكِيمُ**, *verily God is the mighty, the wise.*

Rem. The noun governed by **إِنَّ**, &c., is not regarded by the Arab grammarians as a **مُبْتَدَأٌ**, but as the **إِسْمُ إِنَّ**, *the noun of inna*, &c. See §. 36, rem. a.

126. When both the subject and the predicate of a nominal sentence are indefinite, but the former consists of several words, no doubt can arise as to whether they form a complete sentence or only a part of one, because the subject, being cut off by the words annexed to it, cannot possibly form any one portion of a sentence (subject or predicate) in connexion with the noun that is separated from it by these words. For example: **قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أذى**, *kind words and forgiveness are better than alms followed by injury*; **أَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ**, *a female slave that believes is better than an idolatress, even when she (the latter) pleases you (more).*

127. The inchoative or subject of a nominal sentence cannot, according to the Arab grammarians, consist of an indefinite noun*), or one that is not qualified by an adjective

*) *Indefinite* is here to be taken in the sense of *not having a genitive after it*, for such a phrase as **عَمَلٌ يَرِيْزِيْنُ**, *a pious action or good work adorns (a man)*, is quite admissible, and yet the governing noun is indefinite, according to §. 92. The inchoative may, however, be an indefinite

or an expression equivalent to an adjective (as: رَجُلٌ مِنْ آلِ الْكِرَامِ عِنْدَنَا, *there is a man of the noble with us* = رَجُلٌ كَرِيمٌ, *a noble man*), except in certain cases, of which the following are the most important.

1) When the sentence is of the class called الظَّرْفِيَّةُ (taking this term in its widest sense, §. 115 at the end), and a) the predicate is placed first, as: عِنْدَ زَيْدٍ نَمِرَةٌ, *there is a leopard in Zèid's possession*; or b) the subject is preceded by an interrogative or negative particle, as: هَلْ إِنْسَانٌ فِي الْدَّارِ, *is there any person in the house?* مَا أَحَدٌ فِي الْدَّارِ, *is there a man among you?* هَلْ فَتًى فِيكُمْ, *there is no one in the house*; مَا خَلَّ لَنَا, *we have no*

2) When the subject is preceded by the affirmative لَ; as: لَرَجُلٌ قَائِمٌ, *certainly there is a man standing*.

3) When the subject is a diminutive, because the substantive then includes the idea of the adjective صَغِيرٌ, *small*, or حَقِيرٌ, *contemptible*; as: رُجَيْلٌ عِنْدَنَا, *there is a little man (or a mean fellow) at our house*.

4) When the subject is a noun of a general signification, such as كُلُّ, *all*; e. g. كُلُّ فَانٍ, *all perish*; كُلُّ يَمُوتُ,

verbal noun, provided that it retains the government of the verb from which it is derived; e. g. رَغْبَةٌ فِي الْخَيْرِ خَيْرٌ, *a desire to do good is a good thing*. In both these cases, however, there is evidently a sort of partial determination.

all die; because كُلُّ is here equivalent to كُلُّ النَّاسِ, *all mankind*, and therefore virtually definite (see §. 82, 1).

5) When the sentence expresses a wish or prayer; as: سَلَامٌ عَلَيْكُمْ, *peace be upon you!*

6) When the subject is a word that contains the conditional meaning of the particle إِنْ, *if*, such as مَنْ (§. 6); e. g. مَنْ يَقُمْ أَقَمَ, *if any one gets up, I will get up*.

7) When the subject is preceded by the وَآوُ الْحَالِ or *wāw* that introduces a circumstantial clause (§. 183), or by the conjunction لَوْلَا, *if not*; as: وَمُدَّ سَرِيًّا وَجْهٌ قَدْ أَضَاءَ وَبَدَأَ فُحْيَاكَ أَخْفَى ضَوْؤُهُ كُلَّ شَارِقٍ, *after a star had already shone out, but from the moment thy face appeared, its light obscured every shining star* (كُلُّ شَارِقٍ in rhyme for شَارِقٍ); كَلَّا أَصْطَبَارٌ لَا وَدَى كُلُّ ذِي مِقَّةٍ (شَارِقٍ in rhyme for شَارِقٍ); *were it not for patience, every lover would die*.

In all these different sorts of sentences, there can be no doubt that the words form a complete sentence, and not merely a part of one.

Rem. European grammarians have mostly erred in their analysis of the phrase بَلَّ سَوَلَتْ فَصَبْرٌ مَيْدٌ in the Kor'an, ch. 12, v. 18, لَكُمُ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ جَيِّدٌ. This they translate either: *nay, your minds have made a thing seem pleasant unto you (and ye have done it), but patience is becoming* (Lane); or: *mais la patience vaut mieux* (Kasimirski); or: *ergo pati (patientem esse) pulchrum est* (Ewald); according to which translation صَبْرٌ would be an inde-

finite مُبْتَدَأٌ and جَبِيلٌ its خَبَرٌ. Still worse is it to regard the words as an exhortation: *therefore—becoming patience!* (also—*geziemende Geduld!* Caspari), which would necessarily be فَصْبَرًا جَبِيلًا (§. 35).

The Arab commentators are right in regarding the words either as a compound فَأَمْرِي صَبْرٌ جَبِيلٌ, i. e. *my business (or duty) is (to show) becoming patience*; or as a compound مُبْتَدَأٌ, i. e. (أَمْتَلُ) فَصَبْرٌ جَبِيلٌ أَجْمَلُ, and *therefore (to show) becoming patience is more seemly*. The former of these two views seems to be the preferable one.

128. When both subject and predicate are definite, but the former consists of several words, it is also clear, without the insertion of the ضَمِيرُ الْفَصْلِ, that the words form a complete sentence; as: *الدِّينُ عِنْدَ اللَّهِ الْإِسْلَامُ*, *the (only true) religion in God's eyes is 'el-'islām*; *مَثَلُ الدِّينِ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَبْعَ سَنَابِلٍ*, *those who expend their wealth in the path (or cause) of God, are like a grain of corn that produces seven ears*.

129. The ضَمِيرُ الْفَصْلِ is also not rarely omitted in sentences in which both subject and predicate are definite, but the former consists of only one word; as: *مُحَمَّدٌ رَسُولُ اللَّهِ*, *Mohammed is the apostle of God*; *عَلِيٌّ وَلِيُّ اللَّهِ*, *Alī is the friend of God*; *ذَلِكَ الْفَوْزُ الْعَظِيمُ*, *this is the great felicity* (el-Kor'ān, ch. 9, v. 90, but in v. 73 we read *ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ*). Here a doubt might at first arise, whether these words form a complete sentence, or merely the compound subject of one; in which case we must only examine whether the words

that follow can be taken as their predicate, without doing violence to sense and grammar, or not.

130. From the *ضَمِيرُ الْفَصْلِ*, or *pronoun of separation*, must be carefully distinguished the pronoun which is appended to the subject to give it emphasis and contrast it with another subject (*ضَمِيرُ التَّأْكِيدِ* أَوْ *التَّوَكِيدِ*); as: *كَانَ* *كَانَ الْمُسْلِمُونَ* *فَمُ الْجُنْدُ*, *this was the reason; the Muslims (and not slaves or mercenaries) formed the army.* — This pronoun is also frequently appended to a pronominal suffix in any case, to give it emphasis; as: *كَانَ رَأْيُهُ هُوَ* *أَلَّا يَتَنَازَلَ أَحَدٌ*, *you stood up; his opinion was that no one should take anything; فَأَيْنَ نَصِيبِي* *أَنَا مِنْ هَذَا النَّقْلِ*, *where then is my share of this booty? لِمَنْ هَذَا الْكِتَابُ* *لَنَا نَحْنُ*, *whose is this book? Ours; مَا مَنَعَكُمَا أَنْتُمَا مِنْ ذَلِكَ*, *what has prevented you two from doing that? وَإِنَّا أَقَلٌّ مِنْكَ مَالًا وَوَلَدًا*, *if you think that I have less wealth and (fewer) children than you; and more rarely to a noun in the accusative; as: وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ*, *and we made his offspring the survivors.*

Rem. The same usage is found in the other Shemitic languages.

See, for example, Gesenius' Heb. Gr. §. 119, 3.

131. If, however, in a nominal sentence, a more precise indication of time and mood be necessary, the Arabs use for this purpose *كَانَ* or one of its "sisters" (§. 41, 42). The imperfect, *يَكُونُ*, has in this case the usual meanings

of the imperfect (§. 8); whilst the perfect, كَانَ, admits of four significations; viz. *a*) of the *historical tense* or Greek aorist (§. 1, *a*), in which case it has, according to the Arab grammarians, the sense of صَارَ, *to become*; *b*) of the actual *perfect* (§. 1, *b*); *c*) of the actual *imperfect*, as it were a shortening of كَانَ يَكُونُ, which also occasionally occurs; and *d*) sometimes, especially in the Kor'an, of the *present*, but only by giving a peculiar turn to its use as a perfect (has become by nature, πέφυκα), as: إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا, *God is watching you* (ch. 4, v. 1). The perfect كَانَ expresses the *present* in particular after the negative particle مَا, and the interrogative particles, such as أَ; e. g. مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ (the Kor'an) *is not a discourse invented (by Mohammedi), but a confirmation of what (i. e. of the sacred writings which) preceded it*; مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ, *they cannot enter them (lit. it is not to them that they should enter them) but with fear*; مَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ, *no soul can believe except by the permission of God*; مَا كَانَ هُوَ لِيُضْرَرَنَا, *he is not (the man) to do us any harm*; مَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ, *God is incapable of letting — lit. is not (the one) to let — your belief perish (i. e. go without a reward)*; أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ, *is it a wonder to men that we have made a revelation to one of them?*

132. The subject of a sentence is frequently not specified, either because we do not know it, or do not choose to

mention it. We have, however, the option of expressing ourselves *personally*, by such forms as *one says*, *they say*, *people say*, Germ. *man sagt*, Fr. *on dit*; or *impersonally*, either by means of the passive voice, as *it is said*, Germ. *es wird gesagt*, or the active voice, as *it rains*, Germ. *es regnet*, Fr. *il pleut*. The Arabs too express themselves in both ways (with the restriction stated in §. 133, rem. *b*). If they wish to use the *personal* form, they employ *a*) the third person sing. masc. of the verb along with its own nomen agentis, defined or undefined by the article; as: قَالَ الْقَائِلُ, *one has said*, قَالَ الْقَائِلُ, *id.* (lit. *he who*, or *every one who*, *was in a position to say*, *has said*); يَقُولُ الْقَائِلُ, *one says*, *is wont to say* (lit. *every one who is in*, or *gets into*, *a position to say*, *says*). The determination of the singular subject by the article expresses in such cases *a*, distributive totality. *b*) If the undefined subject is one of a number of persons who are known to us, the suffix pronoun of the third person plural is annexed to the nomen agentis to indicate these persons; as: قَالَ قَائِلُهُمْ, *one of them said*. *c*) If there be several indefinite subjects, the third person plur. masc. of the verb may be used, as: قَالُوا, *they say*; زَعَمُوا, *they think*; but it is more usual to employ the verb in the singular and its nomen agentis, defined or undefined by the article, in the plural; as: مَا سَمِعَ السَّامِعُونَ قَطُّ شَيْئًا أَحْسَنَ مِنْ قَالِ قَائِلُونَ, *some said*; ذَلِكَ, *no one has ever heard anything more beautiful than this* (lit. *those who can hear have never heard &c.*).

Rem. *a*. Instead of the nomen agentis, defined or undefined,

such words as رَجُلٌ, *man*, اِمْرَأَةٌ, *woman*, and the like, are occasionally used with or without the article; as: قَالَ رَجُلٌ = قَالَ قَائِدٌ; يَقُولُ الرَّجُلُ = يَقُولُ الْقَائِدُ; &c. For the nomen agentis with the plural suffix, the word بَعْضٌ, *a part, some one*, is often employed; as: قَالَ قَائِلُهُمْ = قَالَ بَعْضُهُمْ.

Rem. *b*. On the corresponding Hebrew constructions, see Gesenius' Gr. §. 134, 3, along with rem. 1. With rem. *a* compare, in particular, 1. Sam. 9, 9. לְפָנִים בְּיִשְׂרָאֵל כְּהֹדֶם־הָאִישׁ בְּלִבּוֹ. לְדָרוֹשׁ אֱלֹהִים.

133. If the *impersonal* form of expression is to be employed, the Arabs use the third person sing. masc. of the passive voice, whether of a transitive or of an intransitive verb; as: كُتِبَ, *it has been written, it is written*; سِيرَ, *there was a travelling, they travelled*; اُخْتَلِفَ, *it has been disputed, there has been a dispute*; يُظْمَأُ, *there is thirst felt, they thirst*; اُنْزِلَ عَلَيْهِمْ, *a revelation was made to them*; غُشِيَ عَلَيْهِ, *he fainted* (lit. *there was a covering thrown over him*; comp. (הִצְעֵלָה), whence الْمَغْشِيُّ عَلَيْهِ, *the person in a faint*, fem. الْمَغْشِيَّ عَلَيْهَا (in later times incorrectly الْمَغْشِيَّةُ عَلَيْهَا, and, without the preposition, الْمَغْشِيُّ, fem. (الْمَغْشِيَّةُ)). Verbs thus used are always of the *masculine* gender, which the Arabs frequently employ where we should use the neuter (see Gesenius' Heb. Gr. §. 134, 2). The neuter plural of adjectives and nomina agentis and patientis is, however, always expressed by the feminine plur. san. or the plur. fract. (see Gesenius' Heb. Gr. §. 105, 3, *b*) as: الْحَسَنَاتُ, *beau-*

tiful things (not الْحِسَانُ, which means *handsome persons*);
 الطَّيِّبَاتُ, *good things* (not الطَّيِّبُونَ, which means *good men*);
 الْمَوْجُودَاتُ, *existing things*; الْوَاجِبَاتُ, *necessary things*;
 الْمُمْكِنَاتُ, *possible things*; الشَّدَائِدُ, *difficult things*,
calamities; الْبَوَاعِثُ, *exciting causes* (from بَاعَثَ); الْمَوَانِعُ,
hindrances (from مَانَعَ).

Rem. a. The passive of directly transitive verbs may be used either personally or impersonally; as: كُتِبَ, *it (a book or letter) was written, and the act of writing was performed*. In the former case, the direct object or accusative of the active voice becomes the subject of the passive (قَائِمٌ مَقَامُ الْفَاعِلِ); in the latter, according to the Arab grammarians, the subject is the nomen actionis of the verb itself, as اُخْتَلِفَ, *there is a dispute*, = اُخْتَلِفَ اُخْتِلَافٌ, *a disputing is disputed*; so that, according to their view, the impersonal passive becomes really personal. If a passive that is, according to our ideas, impersonal, governs an object by means of a preposition (as غُشِيَ عَلَيْهِ), this object becomes virtually the subject of the passive voice, just as it was virtually the object of the active, and consequently if the nomen actionis be expressed along with it, it must be put in the accusative; as: سِيرَ إِلَيْهِ سَيْرًا (not سِيرَ), from the active سَارَ إِلَيْهِ سَيْرًا, *he journeyed to him (a journeying)*. In either case, — whether the passive be personal or impersonal, — it is مَا لَمْ يُسَمَّ فَاعِلُهُ, *a verb of which the agent, i. e. the acting person, is not named*, not even by means of a preposition, as with us (for the subject of the passive voice is, as we have said above, merely the اَلْمَفْعُولُ بِهِ,

or object of the active voice,*) converted into the subject, and so *فَاعِلٌ مَنَابٌ* or *فَاعِلٌ مَقَامٌ*, supplying the place of the agent). If the agent is to be named, the active voice must be used. — Since the Arab uses many verbs as directly transitive, which in our idiom are only indirectly so, their passives may of course be employed in both of the above ways; e. g. *جِيءَ* means not only *ventum est* (impers.), but also *ventum est ad eum* (pers.). In the former case, only the third person sing. masc. is used, *جِيءَ بِشَيْءٍ*, a thing was brought, imperf. *يُجَاءُ*; in the latter, all the numbers and persons are employed, sing. 3. p. m. *جِيءَ*, f. *جِيئَتْ*, 2. p. m. *جَاءَ*, &c., as *جِيءَ بِشَيْءٍ*, a thing was brought to him (act. *جَاءَهُ*, *جِيئَتْ*, he brought him something).

Rem. b. Our impersonal actives indicating natural phenomena, such as *it snows*, *it rains*, &c., are always expressed by the Arabs personally. They say either *ثَلَجَ الثَّلَجُ*, the snow snows, *مَطَرَ الْبَطَرُ*, the rain rains, or *ثَلَجَتِ السَّمَاءُ*, the sky snows, *مَطَرَتِ السَّمَاءُ*, the sky rains. In the latter of these two forms of expression the substantive *السَّمَاءُ* is sometimes suppressed, leaving only the verb in the third person sing. fem., *ثَلَجَتْ*, *مَطَرَتْ*.

Rem. c. In the case of words like *يَجُوزُ*, it is allowed, *يَحِبُّ*, it is necessary, &c., followed by *أَنْ* with the subjunctive, the subject naturally is the following clause, and therefore the verb does not come under the head of impersonal.

*) The *أَلْمَفْعُولُ بِهِ*, or object, may be either *صَرِيحٌ*, pure, i. e. the accusative, or *غَيْرُ صَرِيحٍ*, impure, i. e. a preposition with the genitive (*جَارٌ وَجَوْزٌ*).

134. The complements of the subject and predicate are annexed to them either by *subordination* (the accusative or a preposition with the genitive) or *coordination* (apposition).

135. When the pronominal suffixes are attached to a substantive in the accusative, governed by a verb, or to one in the genitive, governed by a preposition annexed to a verb, they may refer to the agent of the verb, and consequently have a *reflexive* meaning, for which the Arabic, as well as the other Shemitic languages, has no distinct pronominal form; as: *أَنْفَقَ مَالَهُ*, *he has spent his (own) fortune*; *قَالُوا لِإِخْوَانِهِمْ*, *they said to their (own) brothers*. But a suffix attached to the verb itself, or to the preposition annexed to the verb, cannot have a reflexive meaning; to give it such, the word *نَفْسٌ*, *soul*, or *عَيْنٌ*, *eye*, *essence*, (and in later Arabic *رُوحٌ*, *spirit*, *ذَاتٌ*, *substance*, *essence*, or *حَالٌ*, *state*), must be interposed; as: *قَتَلَ نَفْسَهُ*, *he killed himself*; *عَزَّى بِهِ نَفْسَكَ*, *console thyself therewith*; *أَهْلَكْتُ رُوحِي*, *I have destroyed myself*; except in the case of the *verba cordis* (§. 24), when the pronominal suffix is the first object and the second object is either a noun or a whole sentence; as: *خَالَهْ مُصَابًا*, *he imagined himself struck*; *رَأَاهُ يَعْصِرُ خَمْرًا*, *he saw himself (in a dream, it appeared to him as if he were) pressing out wine*.

Rem. Compare the use, in Heb. and Aram., of *רִגְלֵי*; in post-biblical Hebrew, of *עֲצָם* or *עָצָם*, *bone*, and *גּוּף*, *body*; and in Ethiopic, of *ርእስ*: (*re'es*) *head*.

136. The complements that are coordinated with, or

placed in apposition to, the subject or predicate, are called by the Arab grammarians **التَّوَابِعُ**, *sequentia*, *followers* or *appositives* (sing. **تَابِعٌ**), and the word to which they are placed in apposition is called **الْمَتَّبِعُ**, *that which is followed* (by some word in apposition). They are generally connected with a noun, more rarely with a verb. — With the noun is thus united the *adjective*, which, like all other words in apposition, follows the noun, and agrees with it in respect of determination or indetermination, as well as of gender, number, and case (see Gesenius' Heb. Gr. §. 110, 1, and §. 109, 2); e. g. **رَجُلٌ كَرِيمٌ**, *a noble man*; **الرَّجُلُ الْكَرِيمُ**, *of the noble man*; **زَيْدٌ الْكَرِيمُ**, *the noble Zèid* (acc.); **كِتَابُهُ الْعَزِيزُ**, *his glorious book*; **قَاعِدَةٌ مُرَبَّعَةٌ**, *a square pedestal*; **كُنُوزًا كَثِيرَةً**, *great treasures* (acc.). A noun may have two or more adjectives connected with it; as: **الْكَوْكَبُ الْأَحْمَرُ**, *the bright red star*. Sometimes a substantive is used adjectively; as: **جَارِيَةٌ بَكْرٌ**, *a young woman (who is) a virgin* (**בְּתוּלָה בְּחֹלָה**); **مَسَاجِدُ عِدَّةٌ**, *a number of mosques*; **تَشْتَمِلُ عَلَى خَيْلٍ وَرِجَالٍ عِدَّةٍ**, *it contains a number of horses and men*; **وَذَٰكَ مِنْهُ خُلُقٌ عَادَةٌ**, *and this is a usual custom of his*; **وَأَنْتُمْ مَعْشَرٌ زَيْدٌ عَلَى مِائَةٍ**, *and ye are a band of more than a hundred*. Compare, in Hebrew, **וַיְהִי מִן הַיָּמִים הַהֵם**, Num. 9, 20, **וּמֵעַשְׂרֵי מֵאוֹת**, Nehem. 2, 12; and in Syriac, **ܥܬܝܬܐ ܕܥܬܝܬܐ ܫܬܝܬܐ**, *many gardens*, **ܥܬܝܬܐ ܕܥܬܝܬܐ ܫܬܝܬܐ**, *many sons and daughters*. — As regards the demonstrative pro-

nouns, which are looked upon by the Arabs as substantives (vol. I. §. 190, 4, and §. 338), either they may be placed in apposition to the substantive, or the substantive to them; as: هَذَا الْمَلِكُ, *this king*, lit. *this (person), the king*; زَيْدٌ هَذَا, *Zèid, this (person)*, i. e. *this Zèid* or *Zèid here*. In both cases the apposition is a qualificative one, whence the first word in each is called by the Arabs الْمَوْصُوفُ, *that which is described*, and the second, الصِّفَةُ; *the description* or *descriptive epithet*. As the demonstrative pronoun is by its nature definite, the noun in apposition to it must of course be definite likewise. If it be defined by the article, the demonstrative usually precedes, as هَذَا الرَّجُلُ, though it sometimes follows, as تَابِعٌ; e. g. هَذَا الرَّجُلُ, *this man*, rarely الرَّجُلُ هَذَا. But if the substantive be definite by its own nature (as a proper name or a mere word, §. 78), or defined by having a genitive after it, the demonstrative always follows; as: زَيْدٌ هَذَا, *this Zèid* (see above)*; إِذَنْ هَذِهِ, *this (word) 'idan*; إِلَى الْمَشْهُورِ فِي الْكُورَانِ إِلَى هَذِهِ, *it is well known in grammar that this 'ilā has the meaning of maa*; عِبَادِي هَؤُلَاءِ, *these my servants* or *these servants of mine*; إِلَى وَقْتِنَا هَذَا, *to this age of ours*; كِتَابُهُ هَذَا أَجْلِيلٌ, *this famous book of his*.

*) If the proper name has the article, هَذَا may also precede, because it is to a certain extent a common noun defined by the article; as: الْحَرْثُ هَذَا or هَذَا الْحَرْثُ, *this 'el-Hārit*.

On the other hand, in such a phrase as هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ, the words نَاقَةُ اللَّهِ are the predicate (خَبَرٌ) of هَذِهِ, and لَكُمْ آيَةٌ is a circumstantial accusative, *this is the she-camel of God as a sign unto you*.

137. كُلٌّ, جَمِيعٌ, and more rarely عَامَّةٌ, *totality*, are often placed after the definite noun which they might govern in the genitive (§. 82, 1, 2), in which case a pronominal suffix is appended to them, referring to that noun; as: النَّاسُ جَمِيعًا or النَّاسُ جَمِيعُهُمْ, *all men* (also النَّاسُ جَمِيعًا, §. 82, 2); الْقَبِيلَةُ جَمِيعُهَا or الْقَبِيلَةُ كُلُّهَا, *the whole tribe*; الْجَيْشُ عَامَّتُهُ, *the whole army*. A peculiar use of كُلٌّ as an appositive, is exemplified by the phrases: هُوَ الْعَالِمُ كُلُّ الْعَالِمِ, *he is a real hero*; هُوَ الشَّجَاعُ كُلُّ الشَّجَاعِ, *he is a thorough scholar*. If the noun be indefinite, this construction is inadmissible, for the pronominal suffix, being by nature definite, can not refer to any other than a definite noun. There is, however, one exception, namely, when the indefinite noun indicates a *precise period of time*; e. g. شَهْرٌ كُلُّهُ, *a whole month*; سَنَةٌ كُلُّهَا, *a whole year*. Words of a vague signification, such as وَقْتُ, *time*, مَدَّةٌ, *a space of time*, &c., cannot be thus construed. — After كُلٌّ and its suffix we often find a second apposition, agreeing with the preceding substantive in gender, number and case, namely, the adjective أَجْمَعٌ, fem. جَمْعَاءُ, plur. masc. أَجْمَعُونَ, fem. جَمْعَوَانِ (the dual masc. أَجْمَعَانِ, and fem. جَمْعَاوَانِ, are not admitted by the great majority of grammarians); as:

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ, *and the angels all (without exception) prostrated themselves.* Sometimes this word is used without كُلُّ, as لَاغْوِيَنَّهُمْ أَجْمَعِينَ, *verily I will lead them all astray*; إِذَنْ ظَلَلْتُ الدَّهْرَ أَكْبَى أَجْمَعًا, *in that case I would pass all my time in weeping* (أَجْمَعًا in rhyme for أَجْمَعُ).

Rem. To أَجْمَعُ are sometimes appended other synonymous words, which form their feminine sing. and masculine and feminine plur. in the same way; viz. أَكْتَعُ, أَبْصَعُ, and أَبْتَعُ. The usual sequence of these synonyms is exemplified in the phrase جَاءَ الْجَيْشُ كُلُّهُ أَجْمَعُ أَكْتَعُ أَبْصَعُ أَبْتَعُ, *the entire army came.* They are scarcely ever used singly and without كُلُّ.

138. Like كُلُّ and its synonyms are used كِلَانِ, fem. كِلْتَانِ, *both* (§. 83), and نِصْفٌ, *a half*. They follow the nouns to which they refer, and take the appropriate pronominal suffix; as: إِنَّ الْمُعَلِّمَ وَالطَّيِّبَ كِلَيْهِمَا, *the teacher and physician, both of them*; الْجَيْشُ نِصْفُهُ, *half the army*.

139. نَفْسٌ, *soul*, and عَيْنٌ, *eye, essence (of a thing)*, are often employed in the sense of *ipse, self* (compare §. 135). They are then not seldom prefixed to a noun, which they govern in the genitive; as: عَيْنُ الْكَوْكَبِ, *the star itself*; رَأَيْتُ نَفْسَهُ, *I have seen himself*; إِزَالَةُ الْجَهْلِ عَنِ نَفْسِهِ, *the removing of ignorance from himself* (compare the Hebrew use of נַפְשׁוֹ, and also of הָיָה in 2 Kings 9, 13, provided this passage be not corrupt); but more

generally they are used, like ^سكُلُّ, as appositives to a definite noun, and are followed by the appropriate pronominal suffix; as: جَاءَ زَيْدٌ نَفْسُهُ, *Zeid himself came*; جَاءَتْ زَيْنَبٌ نَفْسُهَا, *Zèinèb herself came*; رَأَيْتُ عَمْرًا نَفْسَهُ, *I saw Amr himself*. If the noun be in the dual or plural, the plural forms. أَنْفُسٌ and أَعْيُنٌ must be employed; as: رَأَيْتُ الْأَمِيرَيْنِ أَنْفُسَهُمَا, *I saw the two emirs themselves*; مَرَرْتُ بِالْهِنْدَيْنِ أَنْفُسَهُمَا, *I passed by the two Hinds themselves*; قَتَلَهُ الْوُزَرَاءُ أَنْفُسَهُمْ, *the vizirs themselves killed him*. They are also often connected with the nouns to which they refer by means of the preposition بِ; as: جَاءَ بِنَفْسِهِ, *he came in person*; الْهَوَانُ بِعَيْنِهِ, *degradation itself, utter degradation*; وَالْآنَ يَخْتَارُونَ بِأَنْفُسِهِمْ, *and now they are choosing in person*. Occasionally, too, عَيْنٌ is appended in the form of an adverbial accusative, or by means of the preposition بِ, but without any suffix; as: هُوَ هُوَ عَيْنًا (بِعَيْنٍ), *he is the very person*. — When عَيْنٌ and نَفْسٌ are in apposition to a pronominal suffix in the accusative or genitive, a pronomen separationis may be interposed; as: مَرَرْتُ بِكَ أَنْتَ نَفْسِكَ, or مَرَرْتُ بِكَ نَفْسِكَ, *I passed by you yourself*; رَأَيْتُكَ أَنْتَ نَفْسَكَ, or رَأَيْتُكَ إِيَّاكَ نَفْسَكَ, *I saw you yourself*; but if the pronominal suffix represent the agent, as in the verb, the insertion of this pronoun is a matter of necessity; as: قُمْتَ أَنْتَ نَفْسُكَ, *you yourself stood up*; قُومُوا أَنْتُمْ أَنْفُسُكُمْ, *stand up yourselves*.

Rem. a. The words كُلُّ, جَمِيعٌ, عَلَيْهِ, &c., كِلَانِ and كِلْتَانِ, نَفْسٌ, نِصْفٌ, كِلْتَانِ and عَيْنٌ, form one division of that class of appositives, التَّوَارِيعُ, which the grammarians name التَّوَكِيدُ (or التَّوَكِيدُ), the strengthening or corroboration, and الْمَوْكُونُ, the corroborative, because they strengthen the idea of totality or of self, already contained in the الْمَتَّبُوعُ, by the addition of their own. This class of appositives is designated by the special name of التَّوَكِيدُ الْمَعْنَوِيُّ, the corroboration in meaning, to distinguish them from the التَّوَكِيدُ اللَّفْظِيُّ, or verbal corroboration, which consists in the emphatic repetition of the word itself; as in the verse: فَأَيْنَ إِلَى أَيْنَ النَّجَاةُ بِبَعْلَتِي أَتَاكَ أَتَاكَ الْلَّاحِقُونَ أَحْبِسْ أَحْبِسْ, whither, whither can I escape with my mule? The pursuers are come up, come up to you; halt! halt! (أَحْبِسْ in rhyme for أَحْبِسْ). So also in answers: لَا لَا, نَعَمْ نَعَمْ, yes, yes; لَا لَا, no, no. If a word is governed by a preposition or other particle, both must be repeated; as: مَرَرْتُ بِكَ بِكَ, I passed by you—you; إِنَّ زَيْدًا إِنَّ, Zaid — Zaid is standing up.

Rem. b. Besides the التَّوَكِيدُ, the Arab grammarians acknowledge three other classes of تَوَارِيعُ; viz. الصِّفَةُ or النَّعْتُ, the description or descriptive word, qualificative, adjective; الْبَدَلُ, the substitution or permutative; and عَطْفُ الْبَيَانِ, the explanatory apposition.—1) The النَّعْتُ or الصِّفَةُ may refer to the الْمَتَّبُوعُ either directly (in which case it is a simple adjective), as: جَاءَنِي رَجُلٌ حَسَنٌ, there came to me a handsome man; or indirectly, in virtue of a following word that is connected with it, as: جَاءَنِي رَجُلٌ حَسَنٌ أَخُوهُ, there came to me a man whose brother is handsome. In this latter case

the adjective belongs, as a prefixed predicate, to the following noun, which is its subject, and the two together form a ^{صِفَة} صِفَة, or qualificative clause, of the preceding substantive, with which the adjective agrees in *case* by attraction; as: رَأَيْتُ رَجُلًا حَسَنًا أَخُوهُ, *I saw a man whose brother is handsome*; مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبُوهُ, *I passed by a man whose father is noble*; مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمُّهُ, *I passed by a man whose mother is handsome*. If the following noun be in the dual or plural, the adjective is still left in the singular; as: مَرَرْتُ بِأَمْرَاتَيْنِ حَسَنِي آبَاؤُهُمَا, *I passed by two women whose parents are handsome*; رَأَيْتُ رَجَالًا حَسَنًا آبَاؤُهُمْ, *I saw some men whose fathers are handsome*. If the preceding noun be defined in any way, the adjective takes the article; as: رَأَيْتُ زَيْدًا الْحَسَنَ وَجْهَهُ, *I saw Zèid, whose face is handsome*; حَكَى أَبُو الْفَتْوحِ الْجَلِيلِيّ, *Abū 'l-Futūh 'el-Iqlī, who has been mentioned before, narrates*; الْمَلُوكُ الْمَتَقَدِّمُ ذِكْرُهُمْ, *the kings who have been mentioned before*; فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ, *woe to those whose hearts are hard*! The Arab grammarians assume that every adjective contains a pronominal agent within itself, when no other agent is expressed, and they therefore call the adjective ^{شِبْهَ الْفِعْلِ} شِبْهَ الْفِعْلِ, *that which is like the verb*. Consequently رَجُلٌ حَسَنٌ is with them = رَجُلٌ حَسَنٌ (هُوَ) = رَجُلٌ حَسَنٌ أَخُوهُ, where another agent is expressed, is = رَجُلٌ حَسَنٌ أَخُوهُ; and so with the rest: مَرَرْتُ بِرَجُلٍ حَسَنَتِ أُمُّهُ = مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمُّهُ; رَأَيْتُ رَجَالًا حَسَنًا آبَاؤُهُمْ = رَأَيْتُ رَجَالًا حَسَنًا آبَاؤُهُمْ; رَأَيْتُ زَيْدًا الَّذِي حَسَنَ وَجْهَهُ = رَأَيْتُ زَيْدًا الْحَسَنَ وَجْهَهُ

&c. In such cases the seemingly nominal sentence is in reality a verbal sentence, serving as ^{صِفَةٌ} to the preceding substantive. On the other hand, if the substantive precedes the adjective, as in جَاءَنِي رَجُلٌ أَبُوهُ حَسَنٌ, the second substantive and the adjective that follows it form together a really nominal sentence, of which the substantive is the ^{مُبْتَدَأٌ} and the adjective the ^{خَبَرٌ}; and consequently both must remain, under all circumstances, in the nominative, and the adjective must agree regularly with the substantive; as:

2) مَرَرْتُ بِرَجُلٍ أُمُّهُ حَسَنَةٌ. رَأَيْتُ رَجُلًا أَخُوهُ حَسَنٌ. — The بَدَلُ الْكَلِّ, or *permutative*, is of four kinds. a) الْكَلِّ مِنَ الْكَلِّ,

the substitution of the whole for the whole; as: جَاءَنِي عَمْرٌ أَخُوكَ,

Omar, your brother, came to me; جَاءَنِي الْقَوْمُ كُلُّهُ, *the whole*

people came to me; جَاءَنِي قَوْمُ الْمَدِينَةِ كِبَرًا وَضَعْفًا وَهَمًّا,

the people of the city came to me, great and small. b) الْبَعْضِ

بَدَلُ الْكَلِّ, *the substitution of the part for the whole*; as:

جَاءَنِي بَعْضُ الْقَوْمِ, *some of the people came to me*; جَاءَنِي

أَكَلْتُ الرِّغِيفَ ثُلُثَهُ, *half the army came to me*; الْجَيْشُ نِصْفُهُ,

I ate a third of the loaf. c) الْأَشْتِمَالِ بَدَلُ الْكَلِّ, *the comprehensive sub-*

stitution, i. e. the *permutative* which indicates a quality or circumstance possessed by or included in the preceding substantive; as:

أَ، زَيْدٌ تَعَلَّمَ، *Zēid's learning filled me with surprise*;

وَدَكَرَتْ تَقْتَنَدُ بَرْدَ مَائِهَا, *and she called to mind the coldness of the water of Taktud*, lit. Taktud, *the coldness of its water*;

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ, *they will question thee about fighting in the sacred month*, lit. *about the sacred month, (about)*

fighting in it. d) The fourth case is where the permutative is wholly different from the word for which it is substituted (الْبَدَلُ الْمُبَايِنُ). It is of two sorts: α) بَدَلُ الْأَضْرَابِ, the permutative of retraction (from أَضْرَبَ, to turn away from), or بَدَلُ الْبَدَآءِ, the substitution of something else one would like to state for the original statement; as, for instance, when one says أَكَلْتُ خُبْزًا, I ate bread, but then, preferring to state that he had eaten meat, adds the word أَكَلْتُ خُبْزًا لَحْمًا. Here, to use the words of the grammarians, يُقْصَدُ الْمَتَّبِعُ كَمَا يُقْصَدُ التَّابِعُ, the metbū' is designed as well as the tābi'; and this is what distinguishes it from β) بَدَلُ الْغَلْطِ, the permutative of error, or بَدَلُ التَّنْسِيَانِ, the permutative of forgetfulness, in which the الْمَتَّبِعُ is uttered merely by mistake, and the correct word immediately substituted for it; as when one says: مَرَرْتُ بِكَلْبٍ فَرَسٍ, I passed by a dog, (I mean to say) a horse. The بَدَلُ الْأَضْرَابِ is equivalent to the use of the particle بَلْ (أَكَلْتُ خُبْزًا بَلْ لَحْمًا). — 3) The عَطْفُ الْبَيَانِ or explicative apposition, which is the asyndetic connection of a substantive with a preceding substantive, which it more nearly defines; as: ائْتَمَّ بِاللَّهِ, جَاءَنِي أَخُوكَ زَيْدٌ, your brother Zēid came to me, ائْتَمَّ بِاللَّهِ, أَبُو حَفْصٍ عُمَرُ, 'Abū Ḥafṣ 'Omar swore by God (عُمَرُ in rhyme for عَمْرُ). This apposition is equivalent to the use of وَهُوَ, وَهِيَ, &c. (e.g. (جَاءَنِي أَخُوكَ وَهُوَ زَيْدٌ), and, being asyndetic, is opposed to the عَطْفُ التَّسْقِيقِ, or connection of sequence, which takes place by means of connective particles, such as وَ, فَ, ثُمَّ, حَتَّى, أَوْ, and أَوْ.

Rem. c. The word to which a مُؤَكِّد is annexed is called by the

grammarians **الْمُؤَكَّد**, *that which is strengthened or corroborated*; that which is followed by a **صِفَة** or **نَعْت**, **الْمَوْصُوف** or **الْمَنْعُوت**, *the qualified or described*; that which has a **بَدَل** after it, **الْمُبَدَّل**, *that for which something is substituted*; and that to which an **عَطْفُ الْبَيَان** is appended, **الْمَعْطُوف عَلَيْهِ**, *the word to which an explanatory word is attached by means of a virtual conjunction*.

Rem. d. In sentences like **تَقَاتَلُوا بَعْضُهُمْ لِبَعْضٍ**, *they fought with one another*, the words **بَعْضُهُمْ لِبَعْضٍ** are a permutative of the agent **هُمْ**, contained in the verb **تَقَاتَلُوا**, and serve to strengthen the idea of reciprocity belonging to that verbal form. The **لِإِعْضٍ** in **لَامٌ لِتَقْوِيَةِ الْعَامِلِ**, which supplies the place of the accusative, is dependent upon **تَقَاتَلُوا**, *they fought with*, contained in

140. One finite verb may also be put in apposition to another. In this case either a) the first is the preparative act, introductory to the second; as: **قَامَ سَجَدَ لَهُ**, *he arose (and) prostrated himself before him*; **فَأَرْسَلَ أَعْلَمَ بِذَلِكَ أَبَاهُ**, *then he sent (and) informed his father of this*; or b) the second modifies the first; as: **سَجَدَ أَطَالَ**, *he continued long prostrate*; **غَنَّى أَحْسَنَ**, *he sang well*. In both cases the older and more elegant form of expression is to insert the conjunction **فَ**; as: **سَجَدَ فَأَطَالَ**, **قَامَ فَسَجَدَ لَهُ**. If the first of the two verbs be a perfect, the second must be so likewise; for the imperfect would be a **حَالٌ مُقَدَّرٌ** (see §. 8, d, e), and, as such, would virtually stand in the accusative;

as: *أَرْسَلَ يُعَلِّمُ*, *misit nuntiaturus, he sent to inform*. If both verbs are in the imperfect, the second may either be an apposition or a *حَالٌ مُقَدَّرٌ*; as: *يُرْسِلُ يُعَلِّمُ*, *he sends (and) informs, or mittit nuntiaturus, he sends to inform*.

Rem. The later Arabic construction, without the conjunction, is very common in Syriac (e. g. *سَمِعَ وَأَسْفَهَ*, *he sent (and) seized him*), and also occurs in Hebrew. See Gesenius' Gr. §. 139, 3, b.

2. Concord in Gender and Number between the Parts of a Sentence.

141. In verbal sentences, in which (according to §. 118) the predicate (verb) must always precede the subject (agent), the following rules hold regarding their agreement in gender and number.

142. 1) If the subject be a singular substantive, that is feminine by signification (vol. I. §. 290, 1), two constructions are possible. *a)* If it immediately follows the verb, the verb must be put in the fem. sing.; as: *قَالَتِ امْرَأَةُ الْعَزِيزِ*, *the wife of 'el-'Aziz said*. But *b)* if it be separated from the verb by one or more words, the verb may stand in the sing. masc., although the fem. is preferable; as: *إِنَّ امْرَأَةً* *غَرَّهٖ مِنْكُمْ وَاحِدَةً*, *a man, whom one of you (women) has deceived*.

2) If the subject be a singular substantive, that is fe-

minine merely by form (vol. I. §. 290, 2), the preceding verb may be put either in the masculine or feminine, whether the subject immediately follows it or not. In the following examples it is masculine: *فَيَنْظُرُونَ كَيْفَ كَانَ عَاقِبَةُ*, and they see what was the end of those who preceded them; *لِيَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ*, that the people may not have any pretext against you.

3) If the feminine subject be separated from the verb by the particle *إِلَّا*, the verb is put in the masculine; as: *مَا زَكَ إِلَّا فَتَاةٌ أَبْنَى الْعَلَاءِ*, no one was innocent except the maid/servant of 'Ibnu 'l-'Alā (i. e. *مَا زَكَ أَحَدٌ*). The feminine is, however, admissible, especially in poetry; for instance, in the above example, *زَكَتْ*.

4) The verbs *نِعِمَ* and *يُسَّ* (vol. I. §. 183) take the masculine form in preference to the feminine, even when the subject is feminine by signification; as: *نِعِمَ الْمَرْأَةُ زَيْنَبُ*, Zèinèb is an excellent woman!

143. If the subject be a plur. sanus masc., or a plur. fractus denoting persons of the male sex, the preceding verb is usually put in the sing. masc., particularly when one or more words are interposed between it and the subject; as: *جَاءَ ذَاتَ يَوْمٍ رِجَالٌ مِنْ مَكَّةَ*, *قَالَ الْمُؤْمِنُونَ*, the believers said; *أَفُومِنْ كَمَا*, there came one day (some) men from Mèkka; *آمَنْ أَلَسْفَهَاءَ*, shall we believe as fools have believed?

Rem. *بَنُونَ*, sons (pl. of *ابْنٌ*), and other similar words (vol. I.

§. 302, 5, and rem. *d*), are exceptions, being treated as plurales

fracti (see §. 144), and therefore admitting the verb in the fem. sing. This remark applies, however, to **بَنُونَ** only when it is used to denote a *family* or *tribe* (compare §. 147); as: **قَالَتْ بَنُو إِسْرَآئِيلَ**, *the Bènû 'Isrâ'il (children of Israel) said.*

144. If the subject be a pluralis fractus, no matter whether derived from a masc. or a fem. sing., the preceding verb may be either masc. or fem.; as: **ثُمَّ قَسَتْ قُلُوبُكُمْ**, *then, after this, your hearts became hard* (from **قَلْبٌ**, masc.); **فَقَدْ كَذَّبْتَ رَسُولٌ مِنْ قَبْلِكَ**, *(other) apostles have been accused of falsehood before you* (from **رَسُولٌ**, masc.); **مَتَى كَانَ الْحَيَامُ بِذِي طُلُوحٍ**, *when the tents are (set up) at Dû Tolûh* (from **حَيْمَةٌ**, fem.).

Rem. The remark made in §. 142, 3, regarding the particle **إِلَّا**, applies here too. An example of the fem. is: **وَمَا بَقِيَتْ إِلَّا**, *and nothing remained but the low rugged ridges of hills* (from **ضِلْعٌ**, fem.), where a prose writer would have said **وَمَا بَقِيَ شَيْءٌ**, scil. **شَيْءٌ**.

145. If the subject be a collective, like **قَوْمٌ**, *people*, or a noun designating a whole class of animals, like **غَنَمٌ**, *sheep*, or **طَيْرٌ**, *birds* (vol. I. §. 290, 1, e, and §. 292, 1), the preceding verb may be put in the fem. sing.; as: **قَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ**, *the Jews say, the Christians stand upon nothing* (have no foundation for their belief); **إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ**, *I saw myself (in a dream) carrying upon my head (some) bread, of which the birds were eating.*

146. If the subject be a feminine noun in the plural number, whether plur. sanus or plur. fractus, the preceding verb may be put either in the masc. or fem. sing.; unless the plur. sanus refers to persons of the female sex, in which case the fem. is decidedly to be preferred. Examples: *فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا*, *the evil consequences of what they did, came upon them*; *قَالَ نِسْوَةٌ فِي الْمَدِينَةِ*, *(some) women in the city said*; *فَبَكَى بَنَاتِي شَجْوَهُنَّ*, *and my daughters lamented their misery*. Such instances as *إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ*, *when believing women come unto you*, are comparatively rare.

147. The names of the Arab tribes, which are mostly of the feminine gender, take a preceding verb in the fem. sing. (see §. 143, rem.); but a following verb may be put in the plur. masc., because such names have the sense of collectives. For example: *تَجَمَّعَتْ عُقَيْدٌ وَقَشِيرٌ وَتَشَاكَرُوا مَا يَلْحَقُهُمْ*, *(the tribes of) 'Okail and Koshèir assembled and complained to one another of what was done to them by Sèifu 'd-daula*.

148. In general, when once the subject has been mentioned, any following verb must agree with it strictly in gender and number; as: *خَرَجَ عَلَيْهِ الصَّيَادُونَ فَأَنْهَزَمَ مِنْهُمْ*, *the hunters came out against him and he fled from them, and, whilst he continued on level ground, they did not overtake him* (خَرَجَ sing., but يُدْرِكُوهُ plur.); *كَانَ فِيهِ قُبَّةٌ تُعْرَفُ بِقُبَّةِ الْهَوَاءِ*, *there was*

upon it a cupola, known by (the name of) the cupola of the air (كَانَ masc., but تُعْرَفُ fem.); وَبِمَغَارَةِ الْخَضِرِ يَتَرَكُ, the pilgrims leave their baggage at the cave of el-Hidr, and ascend two miles to the top of the mountain (يَتَرَكُ sing., but يَصْعَدُونَ plur., because الزَّوَارُ is a plur. fract. denoting rational beings); لِلَّهِ مَلَائِكَةٌ يَتَعَاقَبُونَ فِيكُمْ, God has angels who watch over you in turn (يَتَعَاقَبُونَ plur., for the same reason as in the last example); فَجَالَ الصُّوَارُ وَاتَّقَيْنَ بِفَرْهَبٍ, and the herd wheeled and guarded (their rear) with an old buck (اتَّقَيْنَ fem., because, with the exception of the single buck, the rest of the herd were does); فَأَبْرَزَ مِنْهُ رِقَاعًا قَدْ كُتِبَتْ بِأَلْوَانِ الْأَصْبَاغِ, and he took out of it scraps of paper written with (ink of) various colours (where كُتِبَتْ might also be used). — If irrational or inanimate objects are spoken of (for example, in fables) as persons, the plur. fractus may be followed by the verb in the plur. masc.; as: كِلَابٌ مَرَّةً أَصَابُوا جِلْدَ سَبْعٍ, once on a time (some) dogs found the skin of a beast of prey; وَقَالُوا لِلْجُلُودِ لِمَ شَهِدْتُمْ عَلَيْنَا فَأَلَوْا أَنْطَقْنَا اللَّهَ, and they shall say to their skins (members), Why have ye borne witness against us? They shall answer, God has made us speak.

149. If the subject be a substantive in the dual number, the preceding verb must be put in the singular, but must agree with the subject in gender. Examples: وَدَخَلَ مَعَهُ السَّجْنِ فَتَيَانِ, and two young men went into

the prison along with him; لَمَّا تَنَازَعَنِی الرَّجُلَانِ, after the two men disputed with one another about me; وَسُيِّرَتْ يَدَاهُ, and his hands and arms and feet were pierced with nails; وَلَوْ كَانَ بَدْرٌ حَاضِرًا وَابْنُ حَمَلٍ مَا نُقِشَتْ, had Bedr been present and 'Ibn Hamèl, thy hands would not have been branded (حَمَلٌ in rhyme for حَمَلٍ); لَا رَقَاتٍ عَيْنَاهُ مِنْ طُولِ الْبُكَاءِ, may his eyes never cease from constant weeping; خُذْ مِنْ شَارِبِكَ حَتَّى تَبْدُو شَفَتَاكَ, cut your moustache till your lips can be seen, and your dress till your heels can be seen (compare, in Hebrew, Micah 4, 11. וְהָיוּ בְּצִיץ עֵינָיו; see Gesenius' Gr. §. 143, 5). — A following verb must, of course, agree strictly with the preceding subject in gender and number; as: إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا, when two troops among you were on the point of behaving with cowardice. But if it be a collective, designating rational beings, the masc. plur. is admissible; as: وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا, and if two parties of believers fight with one another, make peace between them.

Rem. *a*. Sometimes, however, a preceding verb is found in actual agreement with a following subject in the dual or plural, or even in virtual agreement with a singular collective; as: وَقَدْ أَسْلَمَاهُ, after both far and near (after every one) had abandoned him (حَيِيمٌ in rhyme for حَيِيمٌ); إِحْمَرَّتَا عَيْنَاهُ, his eyes were red; رَأَيْنَ الْغَوَاذِي الشَّيْبَ لَاحَ بَعَارِضِي, the women saw the white hairs that glittered in my whiskers; يَلْسُمُونَنِي فِي أَشْتِرَاءِ,

النَّحِيلِ أَهْلِي, *my family abuse me for the purchase of the palm-trees*; نَصَرُونَ قَوْمِي فَأَعْتَزَزْتَ بِنَصْرِهِمْ, *my people aided you, and you became powerful through their aid*. The phrase أَكَلُونِي الْبَرَاعِثُ, *the fleas have devoured me*, is generally cited by the native grammarians to exemplify this construction.

Rem. *b*. With reference to Hebrew, compare with the above sections Gesenius' Gr. §. 143 (especially 1 and 3) and §. 144 (esp. *a* and *d*).

150. If the preceding verb has several subjects, it may be put in the plural, as: جِئْنَا أَنَا وَأَنْتَ, *you and I are come*; or it may agree in number and gender with the nearest subject, as: وَيُسْنِدُ هَارُونَ وَبَنُوهُ أَيْدِيَهُمْ عَلَى رَأْسِهِ, *and Aaron and his sons shall lay their hands upon his head*; تَكَلَّمَتْ مَرْيَمُ وَهَارُونُ فِي مُوسَى, *Miriam and Aaron spoke about Moses*. — If the subjects precede, and are either three or more singulars, or a singular and a dual, the verb is put in the plural; if they are merely two singulars, in the dual; as: الْبَطْنُ وَالرَّجْلَانِ تَخَاصَمَا, *the belly and the two feet disputed with one another*; الْبَرْدُ وَالْحَرُّ تَخَاصَمَا, *the cold and the heat disputed with one another*; وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ, *and the plants and trees worshipped* (not يَسْجُدُونَ, because النَّجْمُ and الشَّجَرُ are not individuals but species); وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ, *and (when) the earth and the mountains shall be lifted up and dashed in pieces at one stroke* (not دُكَّتْ or دُكِّنَ الْجِبَالُ being a plur. fract.). If the subjects be of different genders, the verb is usually put in the mas-

culine, as in the first of the above examples, or in: *الْكَسَلُ وَكَثْرَةُ النَّوْمِ يُبْعِدَانِ مِنَ اللَّهِ وَيُورِثَانِ الْفَقْرَ*, *indolence and excess of sleep remove us far from God and make us heirs of (reduce us to) poverty.*

Rem. Compare Gesenius' Heb. Gr. §. 145, 2.

151. The verb frequently agrees in respect of gender, not with the grammatical subject, but with its complement (the genitive annexed to it), which is the logical subject; e. g. *يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا*, *on the day (when) every soul shall find the good it has done present (along with itself before God);* *اسْتَرخَتْ جَمِيعُ أَعْضَائِي*, *all my limbs were relaxed;* *تَفْتَدِي مِنْهُ بَعْضُهَا بِبَعْضٍ*, *some of them ransom themselves from him with others (by giving up others to him);* *إِذَا بَعْضُ السِّنِينَ تَعَرَّقَتْنَا*, *when some years shall have gnawed at us;* *كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ*, *ye are the best people that has been brought forth (created) for mankind.* As the above examples show, this agreement of the verb, with the logical subject most frequently takes place when the grammatical subject expresses a subordinate idea, like *كُلُّ*, *جَمِيعُ*, *بَعْضُ* and *غَيْرُ* (see §. 82).

Rem. Compare Gesenius' Heb. Gr. §. 145, 1.

152. What has been said regarding the concord of gender and number in a verbal sentence, is nearly all applicable to a nominal sentence.

1) When the predicate follows the subject, they must agree strictly in gender and number; unless the subject be

a plur. fractus, in which case the predicate may also be put in the fem. sing., as: *تَعْمَى الْقُلُوبُ وَالْعَيْنُونَ نَاطِرَةً*, *the hearts are blind, whilst the eyes are seeing* (see §. 148). This latter remark applies also to the names of the Arab tribes (see §. 147); as: *وَبَنُو عَبْسٍ يَوْمَئِذٍ نَزِلَةٌ فِي بَنِي عَامِرٍ بْنِ صَعْصَعَةَ*, *and the Bènù Abs were at that time dwelling among the Bènù 'Amir bin Sa'sa'a*.

2) When the predicate precedes the subject, as happens in negative and interrogative sentences, then *a*) if the sentence be nominal, the predicate and subject must agree in number (see §. 117); but *b*) if the sentence be verbal, the predicate is put in the singular (see §. 121).

3) If the subject be a collective, the predicate may be put in the plural; as: *كُلُّ لَهُ قَانِتُونَ*, *all are obeying him*. Similarly, when a verb is placed after a collective subject, as: *وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ*, *but the greatest part of mankind are thankless*; *فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ*, *a part of them are afraid of men* (see §. 148).

4) The predicate frequently agrees in gender, not with the grammatical subject, but with its complement, which is the logical subject; as: *كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ*, *every soul shall taste of death*; *أَتَتْهُمُ الْفَوَاحِشُ عِنْدَهُمْ مَعْرُوفَةٌ*, *the committing of crimes is held laudable by them* (see §. 151).

5) If the subject of a nominal sentence be a personal or demonstrative pronoun, and the predicate a feminine substantive or a plur. fractus,*) then the former is generally

*) For the plur. fract., even when derived from a masc. sing., agrees with adjectives, personal or demonstrative pronouns, and verbs, in the fem. sing.

put in the fem. sing., even when the preceding substantive, to which it refers, is of the masc. gender; as: **إِنَّ هَذِهِ تَذْكِرَةٌ**, *this is an admonition* (Germ. *dies ist eine Erinnerung*, Fr. *ceci est un avertissement*); **تِلْكَ حُدُودُ اللَّهِ**, *such are God's ordinances* (Germ. *dies sind Gottes Regeln*, Fr. *ce sont-là les règles de Dieu*); **تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ**, *such are God's signs, which we repeat to thee*.

B. The Different Kinds of Sentences.

1. Negative and Prohibitive Sentences.

153. The negative particles may, as in the Indo-european languages, deny any part of the sentence — the predicate, the subject (e. g. **لَا نَافِيَةَ الْجَنِّسِ**, §. 39), the object, the *hāl* or circumstantial expression, &c.

154. The negative particle sometimes immediately precedes that part of the sentence which it denies, at other times is separated from it by some other part; e. g. **لَا يُكْرِمُ أَلْسَخِيُّ أَلْبَحِيدَ**, *the liberal man does not respect the niggardly*; **مَا هَذَا بَشَرًا**, *this is no human being* (see §. 42, rem. c); **مَا قَالَ هَذَا**, *he has not said this*.

155. The predicate of a simple declarative verbal sentence, which is neither optative nor asseverative (§. 1, *e* and *f*), may, when denied by **لَا**, be put either in the imperfect or the perfect. *a*) When put in the *imperfect*, it may be

rendered into English by the present, the future, or, when connected with preceding past tenses, by the Latin imperfect (§§. 8, 9); as: لَا يُكْرِمُ السَّخِيُّ الْبَخِيلَ, *the liberal man does not respect* (or *will not respect*, or, under certain circumstances, *did not respect*, non honorabat) *the niggardly*.

b) The *perfect* can properly be used only α) when لَا is repeated twice or oftener in clauses connected by وَ, in which case it may be translated by the perfect or the past (§. 1, a and b), as: لَا صَدَّقَ وَلَا صَلَّى, *he has neither believed nor prayed*, or *he neither believed nor prayed*; or β) when لَا is connected by وَ with a preceding negative, such as مَا, لَمْ, or لَمْأَ, and merely carries on the negation of something past (see §. 1, c, rem. b, and §. 160).

156. The particle لَنْ — a contraction of لَا أَنْ —, which is construed with the subjunctive of the imperfect (§. 15, 1), is a very strong negation of the future, *not at all, never*; e. g. لَنْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ, *if ye do not do it — and ye will never do it — then dread the fire (of hell)*.

Rem. On لَمْ and لَمْأَ see §. 12 and §. 18. •

157. The particle مَا, when joined to the perfect, denies the past; when joined to the imperfect, the present (see §. 8, rem. b).

158. The particle إِنْ is often found with negative force in verbal as well as in nominal sentences (see §. 42, rem. c), and that before both the perfect and the indicative of the imperfect. For example: إِنْ الْكَافِرُونَ إِلَّا فِي غُرُورٍ.

the unbelievers are in utter blindness (lit. are not except in blindness); أَيَا اللَّهَ إِنِّ أَفْعَلُ هَذَا الْفَعَالُ, *O God! I will not commit this action;* وَلَئِن زَالَا إِنِّ أَمْسِكُهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ, *and if they (heaven and earth) should fail, no one could support them after him (if he, i. e. God, should withdraw his support);* إِنِّ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي, *it is for him alone to reward me, who has created me;* ثُمَّ جَاءُواكَ يَخْلِفُونَ, *then they will come unto thee swearing by God (and saying), We intended to do nothing but good.* In the elevated prose style, as well as in poetry, the negative مَا is often prefixed to this إِنَّ; e. g. وَمَا إِنَّ يَنْجُمُ لَهَا عَنَاءٌ, *but her pains were (all) of no avail;* وَمَا إِنَّ يَمْسُ الْأَرْضَ إِلَّا مَنِكَبٌ مِنْهُ, *only one shoulder of his touches the ground;* مَا إِنَّ رَأَيْتَ لَهُمْ فِي النَّاسِ أَمْثَالًا, *thou hast never seen (any) like them among men* (أَمْثَالًا in rhyme for أَمْثَالًا).

Rem. This إِنَّ (called by the grammarians إِنَّ النَّافِيَّةُ, *the negative 'in'*) is not to be confounded with the conditional particle of the same sound إِنَّ الشَّرْطِيَّةُ, *the conditional 'in'*; for 1) it admits of a nominal sentence after it; 2) it does not govern the jussive; 3) it lets the perfect retain its past signification; 4) its predicate is sometimes put in the accusative, like that of مَا (§. 42, rem. c); and 5) it is joined, as a corroborative, to مَا. It seems rather to be connected with the Hebrew negative אֵין, אֵין, and occurs itself in that language in the form אֵין.

159. The negative verb لَيْسَ (vol. I. §. 182) is used a) as equivalent sometimes to كَانَ التَّامَّةُ (§. 41), e. g.

لَيْسَ بِعَهِجٍ الْعَقْلُ وَالْبَدَنُ عُذْرٌ فِي تَرْكِ التَّعَلُّمِ, *for him who is healthy in mind and body, there is no excuse for neglecting the acquisition of knowledge*; at other times to (§. 41), e. g. لَيْسَ عَالِمًا or لَيْسَ بِعَالِمٍ, *he is not learned*. But it is also employed *b)* as an indeclinable negative particle, stronger than لَا, to deny some part of the sentence to which it is prefixed; e. g. لَيْسَ لِهَذَا خُلِقْتَ, *thou wast not created for this, nor bidden to do this*; لَيْسَ كُلُّ مَا فَاتَ يُدْرِكُ, *nothing that has escaped us can be overtaken* (an opportunity once lost never recurs); إِنَّمَا يَجْزِي الْفَتَى لَيْسَ الْجَمَلُ, *it is only the man that makes a return, not the camel* (الْجَمَلُ in rhyme for الْجَمَلُ); أَلَيْسَ قَدْ تَرَيْتَ أَنْ تُعْتِقَنِي; (الْجَمَلُ), *have you not formed the intention of setting me free?* In connection with an imperfect, it expresses a strongly denied present or future; as: لَسْتُ أَقْصِدُ الْجَرْبَ بَلْ جِئْتُ لِأَهْدِمَ الْكَعْبَةَ, *I do not intend to make war (upon you), but I am come to destroy the Ka'ba*; لَسْتَ تَنَالُ الْعِزَّ حَتَّى تُذِلَّهَا, *you will never attain greatness till you humble it (your spirit)*; فَلَيْسَ تُدْخَلُ بَعْدَ الْجَنَّةِ النَّارُ, *for the fire (of hell) is never entered after (one has been a dweller in) Paradise*; لَيْسَ تُرَجَى لِفَائِدَةٍ (لِفَائِدَةٍ in rhyme for لِفَائِدَةٍ), *no good is hoped of thee*. It may even be governed by كَانَ, so as to express the negative imperfect of that verb; as: كَانَ النَّبِيُّ صَلَّعَ لَيْسَ بِطَوِيلٍ وَلَا بِالْقَصِيرِ, *the Prophet was neither of high nor low stature*.

160. When to a clause containing one of the negative particles *مَا*, *لَمْ*, *لَمَّا* or *لَنْ*, or the negative verb *لَيْسَ*, there is appended, by means of the conjunction *وَ*, another dependent clause, then, in place of repeating the particular negative of the former clause, the general negative *لَا* is used, because the special kind of negation has already been sufficiently made known. For example: *لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا رَأَىٰ أَنَّ ذَلِكَ الْبَدَنَ لَمْ يُخْلَقْ لَهُ عَبْنًا وَلَا فُرْنٌ بِهِ لِأَمْرٍ بَاطِلٍ لَمْ يَبْقَ عَلَيْهِ مُشْكِلٌ فِي الشَّرْعِ*, *neither their goods nor their children shall avail them aught against God; he saw that this body was not created for him in jest, nor connected with him for any vain purpose; there remained for him no difficulty in the (divine) law that did not become clear, and nothing sealed up that was not opened, and nothing obscure that was not made plain; I understand by the (term) heart neither the corporeal heart nor the spirit that dwells in its cavity. If, however, the second clause be conceived as independent of the first, and the connection be merely an external one, the particular negative is repeated; as: هَذَا هُوَ أَمْرٌ لَمْ يَزَلْ مَوْجُودًا فِيمَا سَلَفَ وَلَمْ يَسْبِقْهُ الْعَدَمُ بِوَجْهِ مِنَ الْوُجُوهِ*, *is it a thing which has never ceased existing during the past, and which a period of non-existence has never, in any way preceded?*

Rem. a. When *غَيْرَ* requires to be repeated, its place is sup-

plied by **لَا**, which is followed by the genitive governed by **غَيْرَ**; as: **فَنَكَرَهَا غَيْرَ مُحْبَسَةٍ وَلَا مُعَقَّلَةٍ**, *and he slaughtered them without their being either shut up or bound*; **هُوَ غَيْرُ غَرِيبٍ وَلَا عَجِيبٍ**, *this is neither strange nor wonderful*. See §. 82, 4, rem. a.

Rem. b. **وَلَا** is sometimes repeated emphatically after a preceding negative, and requires to be rendered in English by *even*; as: **وَلَا أَرَى أَنْ خَرَجَ مِنْهُمْ وَلَا وَاحِدٌ**, *but I do not see that there has come out even a single one of them*.

161. In oaths and asseverations **لَا** is followed by the perfect with the signification of our future (see §. 1, e); as: **وَاللَّهِ لَا عَصَيْتُ رَبِّي**, *by God, I will not disobey my Lord*; **وَاللَّهِ لَا فَتَحْتُ هَذَا الْبَابَ**, *by God, I will not open this door*; **وَحَيَاةِ فِرْعَوْنَ لَا خَرَجْتُمْ مِنْ هَهُنَا**, *by the life of Pharaoh, ye shall not quit this place*; **لَا عَتَبْتُ عَلَيْهِ بَقِيَّةَ عُمْرِي**, *I will never reproach him (again) during the remainder of my life*. In blessings and curses it is followed by the perfect as an optative (see §. 1, f); as: **لَا رَأَيْتَ شَرًّا**, *may you never see (suffer) evil!* **لَا كَانَ**, *may he not be (may he perish)!*

162. When verbs signifying to forbid, fear, and the like, are followed by **أَنْ** with the subjunctive, the negative **لَا** is sometimes inserted after **أَنْ** (**لَا أَنْ** or **أَلَّا**) without affecting the meaning (see §. 15, 1); as: **مَا مَنَعَكَ إِلَّا تَسْجُدَ**, *what prevented you from worshipping (him)?* **مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَنْ لَا تَتَّبَعَنِ**, *what hindered thee from following me, since thou sawest that they have gone astray?*

وَأَنْ خِفْتُمْ إِلَّا تَقْسِطُوا فِي الْيَتَامَى, *and if ye are afraid of being unjust towards the orphans* (but if we read تَقْسِطُوا, لَا is no longer redundant: *if ye are afraid of not being just &c.*).

163. The prohibitive لَا governs either the jussive or the energetic. See §. 17, 2, §. 19, 2, and §. 20.

2. Interrogative Sentences.

164. The Arabic language ignores the difference between the direct and the indirect question, in so far as regards the arrangement of the words and the mood of the verb. Every interrogative clause, even when dependent upon a preceding one, takes the direct form.

165. A question is sometimes indicated merely by the tone of the voice, and that both when it stands alone, and when it is connected with a second question by أَمْ or أَوْ; as: فَقَالُوا تَخْشَى عَلَيْنَا مِنْ نَفْسِكَ شَيْئًا, *and they said, Dost thou fear any evil to us from thyself?* رَمَى الْجِبَارِ رَاكِبًا, *is it better to cast the stones* (one of the ceremonies of the pilgrimage to Mèkka) *riding or on foot?* لَا أَدْرِي هُوَ مِنْ رُحْتُ أَوْ مِنْ أَرَحْتُ, *I do not know whether it comes from rohtu or from 'arahtu.* In general, however, a question is introduced by one or other of the interrogative particles mentioned in vol. I. §§. 361, 362.

166. The simplest interrogative particle is أَلَا, which is also prefixed to the word إِنْ, and to the conjunctions وَ

and **فَ**; as: **أَنْزَمُنْ كَمَا آمَنَ السَّفَهَاءُ**, *shall we believe as fools have believed?* **أَتِنَّكَ لَأَنْتَ يُوسُفُ**, *art thou really Joseph?* **فَقَالَ أَبُو بَكْرٍ أَوَكُلُّكُمْ رَأْيُهُ عَلَى هَذَا**, *and 'Abū Beker said, Are you all of this opinion?* **أَفَسَمِعْتَنِي أَقُولُ إِلَّا خَيْرًا**, *have you then heard me saying aught but good?* If another clause be connected by **أَمْ** with the one beginning with **أَ** (in this case, called **هَمْزَةُ التَّسْوِيَةِ**, the *həmza of equalisation*), there arises a disjunctive or alternative question; as: **سَوَاءٌ عَلَيْنَا أَجَزَعْنَا أَمْ أَرِيدُ أَمْ غَيْرُ**, *(is it) Zèid or 'Omar?* **صَبْرًا**, *it is all the same to us, whether we bear (our torments) impatiently or with patience;* **سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ**, *it is all one to them, whether thou hast warned them or not;* **وَمِنَ الْعَجَائِبِ عَجَبُ مَنْ هُوَ جَاهِلٌ أَهْوَى**, *one of the strange things is the self-conceit of him who does not know whether he will be saved or damned, or how his life will end.* Instead of **أَمْ** we may use **أَوْ**; as: **إِخْتِلَافُهُمْ فِي نَعِيمِ الْجَنَّةِ**, *their difference of opinion in regard to the delights of Paradise, whether they are of the same kind as the delights of the world, or of a different kind.*

167. The interrogative particle **هَلْ** introduces questions of a more lively sort; as: **هَلْ تَحْفَظِينَ مِنْ أَبِي يُوسُفَ فِي**, *do you recollect any of 'Abū Yūsuf's sayings* (lit. *do you recollect anything from 'Abū Yūsuf*) **أَلْفَقَهُ شَيْئًا**, *regarding*

jurisprudence? — On the elliptical expression هَلْ لَكَ فِي كَذَا, see §. 54, 2, rem. *e*. When followed by a clause commencing with أَنْ, the preposition فِي may be omitted; as: هَلْ لَكَ أَنْ تَنَامَ, *do you wish to go to sleep?*

168. The compound negative particle **أَلَا**, *nonne*, is often used to draw close attention to the certainty of the following assertion, and hence admits of being rendered into English by *truly, verily, certainly* (compare in Hebrew הֲלֹא = הֲיִנָּה, Gesenius' Gr. §. 150, 2), in which case it is frequently followed, as a farther asseverative, by **إِنَّ**; e. g. **أَلَا لَا تَنَالُ الْعِلْمَ إِلَّا بِسِتَّةٍ**, *certainly you will never attain learning except through six things* (lit. *is it not so? you will not &c.*); **أَلَا إِنَّ الْخُدَاةَ لَا تَدُومُ**, *verily youth does not last for ever*; **أَلَا إِنَّهُمْ هُمُ السَّفَهَاءُ**, *verily these are the fools*; **أَلَا أَيُّهَا ذَا النَّابِجِ السَّيِّدِ إِنِّي عَلَى نَاقِيهَا مُسْتَبْسِلٌ**, *O thou that barkest at (revilest) the Benū 's-Sid, I am ready to fight to the death in their defence, though they are far away*. It is also used as a corroborative before the optative perfect (§. 1, /), the imperative, jussive, and enérgetiè; as: **أَلَا قَبِّحَ اللَّهُ وَجْهَكَ**, *may God disfigure thy face!* — The synonymous particle **أَمَّا** is used in the same way as **أَلَا**; e. g. **أَمَّا وَاللَّهِ لَوْ تَعَدَّيْتَهَا قَتَلْتُكَ**, *verily, by God, had you transgressed it, I would have put you to death*; **أَمَّا إِنَّهُ لَا خَيْرَ بِخَيْرٍ بَعْدَهُ النَّارُ**, *verily there is no good in prosperity that is followed by the fire (of hell)*; **أَمَّا وَالرَّائِصَاتِ بِذَاتِ عِرْقٍ وَمَنْ صَلَّى بِنَعْمَانِ الْأَرَاكِ**.

لَقَدْ أَضَرْتُ حُبَّكَ فِي فُؤَادِي, *by those who are dancing at Dāt 'Irā, and who pray at Nāmān abounding in 'arāk-trees, (I swear that) I have treasured up love for thee in my heart.*

169. لَوْ مَا, and لَوْلَا, هَلَّا, *(called by the grammarians خُرُوفُ التَّخْضِيفِ وَالْعَرْضِ, the particles of incitement and reproof), are used before the imperfect to incite one to perform an act, and before the perfect to rebuke the neglect of it; as: أَلَا تَصِفُ كِتَابًا فِي الرَّهْدِ, why do you not write a book upon asceticism? equivalent to write one, pray; but: أَلَا صَنَفْتَ كِتَابًا فِي الرَّهْدِ, why have you not written a book upon asceticism? هَلَّا أَعْلَمْتَنِي, why did you not inform me of it? يَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ, those who do not believe, say, Why has no sign from his Lord been sent down to him? لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ, why does not God speak to us or a sign come to us? لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ, why dost thou not bring the angels to us, if thou art (one) of those who speak the truth? In later times the simple مَا is so used; e. g. مَا تَقُومُ, dost thou not stand up? or thou dost not stand up! equivalent to pray, stand up.*

170. The interrogative pronouns مَنْ, *who?* and مَا, *what?* may stand in any one of the three cases, nominative, genitive, or accusative; as: مَنْ أَنْتَ, *who art thou?* بِنْتُ مَنْ, *whose daughter art thou?* مَنْ قَتَلْتَ, *whom hast thou slain?* Even when they ought, strictly speaking, to

follow another word in the genitive, they may be put first in the nominative absolute, and their proper place supplied by a pronoun that falls back upon them (عَائِدٌ or رَاجِعٌ); as: (بِيَدِ مَنْ قُلٌ مِّنْ يَدِيهِ مَلَكُوتُ كُلِّ شَيْءٍ), *Say, In whose hand is the kingdom over everything?* But no such pronoun can be used, unless مَنْ and مَا precede in the nominative absolute. — To render the interrogation more lively, the demonstrative pronoun ذَا is appended (like the Heb. הַזֶּה) to the interrogatives مَنْ and مَا, even when the subject of the interrogative clause is introduced by the relative pronoun الَّذِي; as: مَا ذَا الَّذِي تَقُولُ or مَا ذَا تَقُولُ; *what is it (that) you say?* مَنْ ذَا الَّذِي أَمَرَ or مَنْ ذَا الَّذِي أَمَرَ; *who is it that has given orders?* لِمَا ذَا وَلَّيْتَ بَعْدَ بَحْيِكَ إِلَى هَهُنَا (pron. *limā dā*), *why do you run away after your coming hither?* — The pronouns مَنْ and مَا are always used substantively, but can neither govern a genitive nor be followed by another substantive in apposition to them in any case (nom., gen., or acc.); مَنْ فَارِسٌ, مَنْ فَتًى, do not mean τίς ἀνὴρ; *quisquam vir?* quis eques (*est ille quem vides*)? but *quis (est) vir?* *quis (est) eques?* مَنْ being the subject and the following word the predicate. E. g. إِذَا الْقَوْمُ قَالُوا, مَنْ فَتًى خِلْتُ أَنَّنِي عُيَيْتُ, *when the tribe ask, Who is a man? I think that I am meant*; لَوْ كَانَ فِي الْأَلْفِ مِنَّا وَاحِدٌ, *were there one of us among a thousand, and they cried out, Who is a horse-man? he would think that it was he they meant* (يَعْنُونَا).

in rhyme for *يَعْنُونَ*); *مَنْ إِلَّا غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ*, lit. *who (is) a god, different from the (true) God, (that) can give you light?* the words *يَأْتِيكُمْ بِضِيَاءٍ* forming a relative clause in connection with the indefinite substantive *إِلَّا* (see §. 172). Even such a case as is represented by the words *مَنْ زَيْدٌ*, *مَنْ زَيْدٌ*, in no way violates our rule. One person says *رَأَيْتُ زَيْدًا*, *I have seen Zeïd*; another, repeating the exact words of the former speaker (*الْحِكَايَةُ*), asks: *مَنْ زَيْدًا*, *who is* (the person you meant, when you said "ra'ëitu Zeïdan", by the word) „Zeïdan”? Similarly, in the genitive, *مَرَرْتُ بِزَيْدٍ*, *I passed by Zeïd*, *مَنْ زَيْدٍ*. In general, however, the *حِكَايَةُ* (imitation, citation or quoting of the exact words of a speaker) is neglected, and the questioner asks *مَنْ زَيْدٌ*, *who is Zeïd?* in the nominative. This *حِكَايَةُ* is allowed only when the word quoted is a proper name, and *مَنْ* is not preceded by any connective particle, such as *وَ*. We can only say *وَمَنْ زَيْدٌ*, *and who is Zeïd?* *مَنْ غُلَامٌ زَيْدٍ*, *who is the slave of Zeïd?* — As an interrogative, *مَنْ* is construed with the masculine singular of a verb, but occasionally admits of the feminine, when the predicate is a person of the female sex; as: *مَنْ كَانَتْ أُمُّكَ*, *who was thy mother?* — If inquiry be made regarding the nature, qualities, social position, &c., of a person, *مَا* is used as the predicate, and not *مَنْ*; e. g. *وَقُلْنَا لَهُ مَا أَنْتَ*, *and we said to him, What art thou?* *مَا رَبُّ الْعَالَمِينَ*, *what is the Lord of created things?* *أَخْبِرْنِي عَنْ قَوْلِكَ وَلَمَّا رَأَتْ رَكَبَ النَّسِيرِ أَعْرَضَتْ وَكُنَّ مِنْ أَنْ*

يَلْقَيْنَهُ حَذِرَاتٍ*) مَا كُنْتُمْ قَالِ كُنْتُ عَلَى حِمَارٍ هَزِيلٍ وَمَعِيَ
 صَاحِبٌ لِي عَلَى أَتَانٍ مِثْلِهِ, tell me about your verse:
*"And after she descried the cavalcade of the Numèiri,
 she turned aside, and they were on their guard against
 meeting him", — what were you? He said, I was upon a
 lean he-ass, and along with me was a companion of mine
 upon a she-ass like it.*

Rem. On the shortening of مَا into مَ, see vol. I. §. 351, rem.

171. Regarding the interrogative pronoun أَيُّ, of which we have spoken before (§. 87), there are here two remarks to be made. 1) أَيُّ is used, not only instead of the fem. أَيَّةٌ, but also instead of the plur. أَيُّونَ; as: مِنْ أَيِّ قَبِيلَةٍ أَنْتَ; أَيُّونَ, of what tribe art thou? مِنْ أَيِّ النَّاسِ أَنْتَ, of what people art thou? 2) A nominal sentence with a nominal predicate, of which the subject (الْمُبْتَدَأُ) is أَيُّ with a pronominal suffix, may, as a whole, without any change of case, supply the place of an accusative to a verb or of a genitive after a preposition; as: ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى آلِ الرَّحْمَنِ عُنِيًّا, then will we draw forth from every sect those who have been most violent in rebellious pride towards the Merciful; مَضَعَهَا لِيَنْظُرَ أَيُّهَا أَضَلُّ, he bit them with his teeth in order to see which of them was the hardest; إِذَا مَا لَقَيْتَ بَنِي مَالِكٍ فَسَلِّمْ عَلَى أَيُّهُمْ أَفْضَلُ, when you meet the Bènū Malik, salute him who is most excellent

*) حَذِرَاتٍ i. مِنْ أَنْ by poetic license for مِنْ أَنْ, and حَذِرَاتٍ i. rhyme for حَذِرَاتٍ.

amongst them. In such cases, however, ^{أَيُّ} *ayy* may be put alone, without any suffix, in the accusative or genitive, the vacant place of the subject in the nominal clause being supplied by the pronoun of the third person. In the former case ^{أَيُّ} *ayy* is treated as an interrogative, in the latter as a relative pronoun.

Rem. ^{أَيُّ} *ayy* also serves to express astonishment, in which case it is always put in the masc. sing., and the noun which it governs in the genitive is undefined. If the preceding noun, to which ^{أَيُّ} *ayy* refers, be indefinite, then ^{أَيُّ} *ayy* agrees with it in case; as: ^{جِئْتَنِي بِرَجُلٍ أَيْ رَجُلٍ} *jayt-ni bir-jul ayy rajul*, *you have brought me a man, (and) what a man!* = *what a man you have brought me!* But if the preceding noun be definite, ^{أَيُّ} *ayy* is always put in the circumstantial accusative or *hāl*; as: ^{جَاءَنِي زَيْدٌ أَيْ رَجُلٍ} *jay-ni zayd ayy rajul*, *Zeid came to me, (and) what a man (he is)!* The reason of this is, that the interrogative and exclamatory ^{أَيُّ} *ayy*, being by its very nature always indefinite, can never be in concord with a definite substantive. — The substantive that constitutes the object of wonder may be understood, when it is virtually contained in the verb, and ^{أَيُّ} *ayy* must then be put in whatever case that substantive would have stood, had it been expressed; as: ^{اِنْتَكَبُوا أَيْ نِكَايَةً} *intakab-u ayy nikayah*, *how they have been tormented!* i. e. ^{نِكَايَةً أَيْ نِكَايَةً} *nikayah ayy nikayah*.

3. Relative Sentences.

172. There are in Arabic, as well as in the other Shemitic languages, two sorts of relative sentences; namely 1) *indefinite*, i. e. such as are annexed to an immediately preceding indefinite substantive, without the aid of a conjunctive noun (vol. I. p. 219); and 2) *definite*, i. e. such as are introduced by a conjunctive noun, whether substantive or adjective, which is definite by its very nature. A sentence of the former kind is called *صَفَةٌ*, a *descriptive* or *qualificative sentence*; of the latter kind, *صِلَةٌ*, a *conjunctive sentence*; and the conjunctive noun itself is called *المَوْصُولُ* or simply *المَوْصُولُ*. Examples of the *first* kind: *مَرَرْتُ بِرَجُلٍ يَنَامُ*, *I passed by a man who was sleeping*; *أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ*, *the first temple that was founded for mankind*; *آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ*, *firmly constructed (i. e. unambiguous) verses, which form the chief portion (lit. are the mother) of the Scriptures*; *يَوْمٌ لَا يَنبَغُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ*, *a day on which neither traffic, nor friendship, nor intercession shall be of any avail* (compare Gesenius' Heb. Gr. §. 121, 3). Examples of the *second* kind: *مَنْ فَعَلَ ذَلِكَ*, *he who did or has done this*; *الْمَلِكُ الَّذِي يَعْدِلُ*, *the king who is just*. — Sometimes, however, a noun defined by the article is followed by a qualificative sentence, when that noun indicates, not a

particular individual (animate or inanimate), but any individual bearing the name; e. g. مَا يَنْبَغِي لِلرَّجُلِ يُشَبِّهَكَ, *what becomes the man who is like you*; كَمَثَلِ الْحِمَارِ يَحْمِلُ أَثْقَارًا, *like the ass that carries books*; كَالْجَمْرِ يُوضَعُ فِي الرَّمَادِ, *like the coal that is put among the ashes*. In such phrases as نِعَمَ الرَّأْيِ رَأَيْتَ, *what an excellent resolution you have adopted!* the substantive الرَّأْيِ is the first nominative after the verb of praise, and the clause رَأَيْتَ the second nominative, standing for مَا رَأَيْتَ; so that the expression is equivalent to نِعَمَ الرَّأْيِ رَأَيْكَ.

Rem. a. The Arabs, like the other Shemites, have no relative pronoun which they can employ when the antecedent to the relative clause is indefinite. Further, it should be observed that أَيُّ and الَّذِي are always definite, whether the latter be used substantively or adjectively, whilst مَنْ and مَا, which can only be used substantively, are either definite or indefinite; e. g. مَنْ جَاءَ, *he who comes or one who comes*; مَا لِي, *that which I have or something which I have*. When employed indefinitely, مَنْ and مَا are not regarded by the Arabs as conjunctive nouns, but as indeclinable substantives (equivalent in meaning to شَخْصٌ, *a person*, and شَيْءٌ, *a thing*), to which the words that we regard as the complement of the relative pronoun, are annexed as a qualificative clause, which is virtually in the same case. We even find, though very rarely, a single adjective so annexed to مَنْ or مَا, and actually agreeing with them in case. When thus used, مَنْ and مَا are said to be مَوْصُوفَةٌ.

Rem. b. The pronoun in the qualificative clause, which falls

back upon the antecedent (الرَّاجِعُ or الْعَائِدُ), ought, strictly speaking, to be of the third person, even when the subject of the qualified substantive is a pronoun of the first or second person. In practice, however, the one is usually brought into agreement with the other; as: *إِنَّا لَقَوْمٌ مَآ*, *ye are people who are foolish*; *إِنَّكُمْ قَوْمٌ يَّجْهَلُونَ*, *verily we are people who count it no disgrace to be slain*; *إِنِّي أَمْرٌ يُحَدِّدُ الرِّجَالُ عَدَاوَتِي*, *verily I am a man whose hostility (brave) men find (to be terrible)*.

173. The qualificative sentence necessarily contains a pronoun (الرَّاجِعُ or الْعَائِدُ), referring to the qualified noun and connecting it with the qualificative sentence. This pronoun is either contained in the verb of the qualificative sentence, as its nominative, e. g. *رَجُلٌ جَاءَ*, *a man who came*; or, in case of its being a nominal sentence, is expressed by a separate pronoun, e. g. *رَجُلٌ هُوَ صَدِيقِي*, *a man who is my friend*; or, lastly, appears as a suffix in the genitive or accusative, e. g. *مَرَرْتُ بِرَجُلٍ أَبُوهُ نَائِمٌ*, *I passed by a man whose father was asleep*; *زَوَّجْتُ ابْنِي بِأَمْرَةٍ كَانَ عَمْرُو يُحِبُّهَا*, *I married my son to a woman with whom Amr was in love*. The suffix is, however, not unfrequently suppressed, when the sense clearly indicates the connection between the qualified noun and the qualificative clause; as: *فَمَا أَدْرِي*, *and I do not know whether distance and length of time have altered them, or wealth which they have won* (أَصَابُوا for أَصَابُوهُ); *ضَرَبْتُهُ*, *I struck him a blow at which he fell like dead* (خَرَّ for خَرَّ بِهَا).

174. The conjunctive noun **الَّذِي** may be used either substantively or adjectively. In the former case, it includes the idea of a person or thing, that is to say, it is equivalent to the substantive **مَنْ** and **مَا**, when they are definite (**مَوْضُوعَةٌ**), *he who, that which*. In the latter case, it agrees, like any other adjective, with its antecedent, which is always a definite substantive, in gender, number and *case*, and thus markedly differs from the relative pronouns of the Indogermanic languages; as: **عِنْدَ الرَّجُلَيْنِ الَّذِينَ جَاءَا رَأَيْتُ**, *in the possession of the two men who are come; I saw*; **الرَّجُلَيْنِ الَّذِينَ هُمَا بِخِيَلَانٍ**, *I saw the two men who are niggardly*.

175. As the case in which the conjunctive nouns stand, is altogether independent of the conjunctive clause, they cannot express the syntactical relations of our relative pronouns. If they stand (as is always the case with **مَنْ**, **مَا**, and **أَيُّ**, and frequently with **الَّذِي**) as substantives at the beginning of an independent sentence, they form its subject or inchoative (**مُبْتَدَأٌ**), and are consequently in the nominative; and the same is the case with **الَّذِي**, when it is annexed as an adjective to any such subject in the nominative. In every other case, they stand, it is true, at the commencement of the conjunctive sentence, but are in whatever case the preceding governing word requires, be it noun, verb, or particle; that is to say, they are in that case which, according to our idiom, pertains to the demonstrative pronoun implied in them, or to the substantive antece-

dent to which they refer. The syntactical place of our relative pronoun is supplied by a pronoun in the conjunctive sentence, which falls back upon the conjunctive noun and agrees with it in gender and number. This pronoun is called by the grammarians إِلَى الْمَوْصُولِ (or الرَّاجِعُ) *the pronoun that returns to the conjunctive noun*, or simply الْعَائِدُ or الرَّاجِعُ.

1) If this pronoun stand, as the subject, in the nominative case, it is represented, in a *verbal* sentence, by the personal pronoun implied in the verb; e. g. أَحَبُّ مَنْ يَعْدِلُ, *I love him who is just*; مِنْهُمْ مَنْ يَسْتَعِينُ إِلَيْكَ, *among them are some who will hearken to thee*; يَا نَكُنْ مِثْلَ مَنْ يَا, *(if so,) we shall be like those, O wolf, who are comrades*; أَخَافُ مِنَ الْمَلِكِ الَّذِي يَظْلِمُ النَّاسَ, *I am afraid of the king who oppresses mankind*. But in a *nominal* sentence, it is expressed by a separate pronoun; e. g. مَنْ هُوَ بَرٌّ, *he who is pious*; مِمَّا هُوَ ضَلَالٌ, *of that which is error*; عُدْتُ الشَّيْخَ الَّذِي هُوَ مَرِيضٌ, *I have visited the old man who is sick*. In nominal sentences of which the predicate is an adverb, or a preposition with its genitive, depending upon the idea of *being* understood, the virtually existing subject of the substantive verb suffices to connect the clauses, without any separate pronoun being expressed; as: مَرَرْتُ بِمَنْ ثَمَّ, *I passed by him who is there or those who are there*; لَهٗ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ, *to him belongs what is in heaven*

and upon earth, and those who dwell with him are not too proud to serve him; *وَإِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ*, verily the first temple that was founded for mankind is that which is at Bēkka (Mēkka). The *عَائِدُ* may also be omitted in a nominal sentence of more than the usual very limited length; as: *جَاءَ الَّذِي ضَارِبُ زَيْدًا*, he who beats Zeid, is come; *هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ*, he it is who is a God in heaven and a God upon earth; *مَا أَنَا بِالَّذِي قَائِلٌ لَكَ سُوءٌ*, I am not he who speaks evil of you; but this omission is rare in very short nominal sentences; e. g. *جَاءَ الَّذِي قَائِمٌ*, he who stands, is come; *مَنْ يُعْنِ بِالْحَمْدِ لَا يَنْطِقُ بِمَا سَفَهُ*, he who strives hard after praise; does not speak what is foolish.

2) If the *عَائِدُ* be an objective complement in the accusative, it is appended as a suffix to the verb; e. g. *السَّارِقُ الَّذِي قَتَلَهُ ابْنِي*, he whom I have seen; *مَنْ رَأَيْتُهُ*, the thief whom my son killed. The suffix is, however, not unfrequently omitted; as: *الْمَالُ الَّذِي تَشْتَهِي أَنْفُسُنَا*, the wealth which our souls desire (*تَشْتَهِيهِ* for *تَشْتَهِي*); *الْكِتَابُ الَّذِي أَنْزَلَ اللَّهُ*, the book which God has sent down or revealed (*أَنْزَلَهُ* for *أَنْزَلَ*).

3) A pronominal suffix also supplies the place of our relative, when it stands in the genitive, dative, &c., or is governed by a preposition; as: *الطَّيِّبُ الَّذِي ابْنُهُ عِنْدِي*, the physician whose son is at my house; *مَنْ لَهُ مَالٌ كَثِيرٌ*,

he who has great possessions; مَا تَدْعُوهُمْ إِلَيْهِ, that to which you summon them. Should the suffix, however, be preceded by the same preposition as the preceding conjunctive noun, the suffix and its preposition may be omitted; as: أَنَا عِنْدَ مَنْ أَنْتَ, *I am at the house of the same person as you* (أَنْتَ instead of عِنْدَهُ); مَرَرْتُ بِالَّذِي مَرَّ سُلَيْمَانُ, *I passed by the same person as Sulèimān did* (مَرَّ for مَرَّيْ). But this is not allowed when the preposition is used before the suffix in a different meaning from that which it has before the conjunctive noun, nor when the preceding verb is a different one; as: زَهَدْتُ فِي الَّذِي رَغِبْتَ فِيهِ, *I have had no longing after that which you desired* (not رَغِبْتُ فِي الَّذِي).

Rem. The عَائِدُ after الَّذِي originally was, and, strictly speaking, ought to be, a pronoun of the third person, even when the preceding subject is a pronoun of the first or second person; as: نَحْنُ الَّذِينَ أَصْبَحُوا إِصْبَاحًا, *it is we who were up early.* More usually, however, the عَائِدُ is brought into agreement with the word to which it refers (compare §. 172 rem. b); as: أَنَا الَّذِي سَمَّنِي أُمِّي حَيْدَرَةَ, *I am he whom his (lit. my) mother named Haidara (Lion);** أَأَسْتَ الْعَبْدَ الْأَسْوَدَ الَّذِي كُنْتَ تُرَاعِيْنَا, *are you not the negro slave, who used to attend upon us in such and such a place?*

*) سَمَّنِي by poetic license for سَمَّنِي, and حَيْدَرَةَ in rhyme for حَيْدَرَةَ.

4. Copulative Sentences.

176. We have already spoken of the difference between the copulative particles **وَ** and **فَ** in Vol. I. §. 366. To what has been there said, the following remarks may be added. — *a*) If to the subject implied in any form of the finite verb, there be added another subject, the former must be repeated in the shape of a separate personal pronoun; as: **حَضَرْتُ أَنَا وَيَعْقُوبُ**, *I and Ya'qūb were present*; **إِذْ هَبَّ أَنْتَ وَرَبُّكَ**, *he and his companions came*; **أَتَى هُوَ وَأَصْحَابُهُ**, *Go, thou and thy master*. — *b*) If a substantive be connected by **وَ** with the pronominal suffix of a verb, the suffix may be repeated in the shape of a separate pronoun, but not necessarily; as: **أُجْنِبْنِي وَبَنِيَّ**, *remove me and my sons*; **وَقَوْمَهُ**, *he removed him and his people to another country*. But if a pronoun is to be connected by **وَ** with a substantive or pronoun in the accusative, it must be suffixed either to the repeated verb or to the particle **إِيَّا** (Vol. I. §. 188); as: **وَقَتَلَهُ** or **وَأَيَّاهَا**, *he killed him and her*. — *c*) If with a pronominal suffix in the genitive there be connected a substantive in the same case, the former must be repeated as a separate pronoun; as: **إِتِّفَاقُهُ هُوَ وَأَخِيهِ**, *his and his brother's agreement*. — *d*) The form of expression given under *a* may be varied by repeating the verb after **وَ**, but even then it is customary to employ the separate pronoun; as: **حَضَرْتُ أَنَا وَحَضَرَ يَعْقُوبُ**, *I and Ya'qūb were present*. The verb may be repeated in the same way, when

a substantive object is annexed to a pronominal object (see above, *b*); as: قَتَلْتُهُ وَقَتَلْتُ مَنِ كَانَ مَعَهُ مِنْ أَهْلِهِ, *I killed him and those of his family who were with him*, or قَتَلْتُهُ وَمَنِ كَانَ الْح. — *c*) If a substantive be connected by وَ with the pronominal suffix of a preposition, the preposition must be repeated; as: لِي وَلِأَخِيهِ, *to me and his brother*. This rule is sometimes violated in poetry, but very rarely in prose; as: فَقَدْ خَابَ مَنْ يَصَلَّى بِهَا وَسَعِيرَهَا, *and lost is he who is scorched in it (war) and its flame*. — *f*) If a genitive belongs alike to two or more nouns, it is, in classical Arabic, attached to the first of them, and represented after the other by a pronominal suffix; as: وَبَنَاتُهُ, *the king's sons and daughters*. But in later times, and even occasionally in ancient poetry, this rule is neglected, the genitive being annexed to the last substantive, and the preceding ones put in the construct state (see §. 78, rem.); as: مُوسَى يَذْكُرُ أَوْلَادَ وَأَحْفَادَ آدَمَ, *Moses mentions by name the sons and grandsons of Adam*, instead of أَوْلَادَ آدَمَ وَأَحْفَادُهُ. — *g*) The negative particle لَا, when it follows وَ, supplies the place of a preceding negative sentence (see §. 160); as: لَمْ يَبْقَ أَبِي وَلَا أُمِّي, *neither my father nor my mother remains alive*. Sometimes لَا is prefixed even to the first substantive, notwithstanding the negative that precedes the whole sentence; as: مَا وَقَعَ بَيْنَنَا لَا قِتَالٌ وَلَا كَلَامٌ, *there has been neither combat nor dispute between us*.

177. When two verbs, connected by وَ and referring

to the same subject, precede that subject, one of them (in general the second) agrees with it in gender and number, whilst the other is put in the singular masculine; as: *وَأَعْتَدَيَا عَبْدَاكَ*, *your two servants acted insolently and with violence*; *يُحْسِنَانِ وَيُسِيئَانِ*, *your two sons do good and evil*. This involved form of expression occurs, however, but rarely in classical Arabic, in which we usually find: *يُحْسِنُ عَبْدَاكَ وَيُسِيئَانِ*, *بَغَى عَبْدَاكَ وَأَعْتَدَيَا*.

Rem. This and the following sections, as far as §. 180, furnish examples of what the Arab grammarians call *الْتَنَازُعُ فِي الْعَمَلِ*, *the conflict in regard to government*.

178. Sometimes a noun belongs to two verbs as the subject of the one and the objective complement of the other. a) When this is the case, if the verb to which it is the complement be placed first, the noun is expressed only as the subject of the second verb, and the first verb is left without any complement; as: *ضَرَبْتُ وَضَرَبَنِي زَيْدٌ*, *I struck (Zeid) and Zeid struck me*. Some Arab grammarians, however, allow the first verb a pronominal complement; as: *ضَرَبْتُهُ وَضَرَبَنِي زَيْدٌ*. b) If the verb, of which the noun is the subject, be placed first, the second verb takes a pronominal complement, and the first verb agrees with the noun according to the rules laid down in §. 141 etc.; as: *ضَرَبَنِي وَضَرَبْتُهُمَا الزَّيْدَانِ*, *the two Zeids struck me and I struck them*. The omission of the pronominal complement is rare; as: *ضَرَبَنِي وَضَرَبْتُ الزَّيْدَانِ*. The noun may also be made the complement of the second verb, and the first

verb, which has now no subject expressed, must agree with the noun in gender and number; as: *ضَرَبَانِي وَضَرَبْتُ الزَّيْدَيْنِ*, *the two (Zèids) struck me, and I struck the two Zèids*; *ضَرَبُونِي وَضَرَبْتُ الزَّيْدَيْنِ*, *they (the Zèids) struck me, and I struck the Zèids*. — All these involved forms of expression occur but seldom in classical Arabic, the usual and regular construction being: *ضَرَبَنِي الزَّيْدَانِ وَضَرَبْتُهُمَا*, *ضَرَبْتُ زَيْدًا وَضَرَبَنِي*, *ضَرَبْتُ الزَّيْدُونَ وَضَرَبْتُهُمْ*, *ضَرَبْتُ الزَّيْدَيْنِ وَضَرَبَانِي*, *ضَرَبَنِي الزَّيْدُونَ وَضَرَبْتُهُمْ*, *ضَرَبْتُ الزَّيْدَيْنِ وَضَرَبُونِي*.

179. In the case of a verb that must be connected with both a subject and a predicate (such as *كَانَ* or *صَارَ*), if the predicate be common to two propositions, it is expressed only once, being either entirely omitted the second time or having its place supplied by *إِيَّاهُ* and a pronominal suffix. For example, we may express *I was sick and Zèid was sick* by *كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا*, or *كُنْتُ إِيَّاهُ وَكَانَ زَيْدٌ*, or lastly *كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا إِيَّاهُ*, the first of the three forms being preferred. These involved forms of expression likewise occur, but rarely in classical Arabic, the ordinary construction being *كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا* or *وَكَانَ زَيْدٌ إِيَّاهُ*.

180. Almost the same thing takes place after the verb *ظَنَّ*, *to think, suppose, حَسِبَ*, *to reckon, think*, etc., which take for their objective complement a clause consisting of a subject and a predicate (§. 24), as: *ظَنَنْتُ زَيْدًا عَالِمًا*, *I thought Zèid learned*. The predicate of the clause, that

serves as complement to the **فِعْلُ الْقَلْبِ**, may belong to two different propositions, and consequently refer to two different subjects; whilst the noun, that is the subject of the **فِعْلُ الْقَلْبِ** in the one proposition, may in the other be the subject of the clause which is dependent upon the **فِعْلُ الْقَلْبِ**. When this is the case, we may, in accordance with §. 179, translate such a phrase as *Zèid thought me learned and I thought him learned*, by **ظَنَّنِي وَظَنَنْتُ زَيْدًا عَالِمًا**, or **ظَنَّنِي وَظَنَنْتُ زَيْدًا عَالِمًا**, or lastly **ظَنَّنِي وَظَنَنْتُ زَيْدًا عَالِمًا**. The first of these modes of expression is the commonest, but all three are rare, the natural and usual construction being **ظَنَّنِي زَيْدًا عَالِمًا وَظَنَنْتُهُ إِيَّاهُ**. — If the subjects differ in gender or number, the predicate must be repeated; as: **أَظُنُّ وَيُظَنَّنَانِي أَخَا زَيْدًا وَعَمْرًا أَخَوَيْنِ**, *I think Zèid and Amr two brothers (of mine), and they think me a brother (of theirs)*.

181. If two verbs are dependent upon another verb, which is preceded by a negative particle, the second of the dependent verbs usually takes the negative **لَا** along with the conjunction **وَ**; as: **مَا أَمْكَنَنِي أَنْ أَعْمَلَ شَيْئًا وَلَا أَتَطْعَ عَمْرًا**, *it was not possible for me to do anything or to conclude anything*. Here **لَا** is equivalent to a repetition of the words **مَا أَمْكَنَنِي أَنْ** in the former part of the sentence.

182. The Arabs, as well as the other Shemites, often connect single verbs and entire sentences with one another merely by means of the particles **وَ** and **فَ**, where we should

employ particles of a more definite meaning to indicate the precise relation between them. They use **وَ**, for example, where we would prefer a disjunctive or adversative particle; as: **اَللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُونَ**, *God knows, but ye do not know*. In such cases, however, **وَ** has in reality only a copulative force; the adversative relation lies in the nature of the two clauses themselves. — The Arabs also use **وَ** and **فَ** with a separate verb in some cases in which we avail ourselves of a subordinate modifying expression; e. g. **رَكَعَ فَاطَال**, *he bowed down and made long (his bowing down)*, equivalent to *he bowed down for a long time*, instead of **اَطَالَ الرَّكُوعَ**, as we may also say (see §. 140).

183. The particle **وَ** in Arabic, like its equivalents in the other Shemitic languages, often serves to connect two clauses, the second of which describes the state or condition either of the subject or one of the complements of the first clause, or else of a new subject. This takes place in such a way that:

1) The clause descriptive of the state is nominal; as: **اِنْقَرَضَ فِي وَقْتِهِ**, *Zèid rose up weeping*; **قَامَ زَيْدٌ وَهُوَ بَاكٍ**, *two generations of men passed away in his time, whilst he still lived*; **كَذَبْتُمْ وَاَنْتُمْ تَعْلَمُونَ**, *ye lied, knowing (that ye did so), ye lied wittingly*, in which example the nominal circumstantial clause has a finite verb for its predicate; **ذَهَبَ زَيْدٌ وَعَمَرُوْا بَاقٍ**, *Zèid went away, whilst Amr remained*, where the circumstantial clause has a distinct subject; **ذَهَبَ زَيْدٌ وَعَمَرُوْا يَشْتَغِلُ**, *Zèid went away,*

whilst Amr was busy, in which case the circumstantial clause has a distinct subject and a finite verb for its predicate.

Rem. We rarely find a nominal clause merely appended to the preceding proposition, without *وَ*, and even without a pronoun; as:

مَرَرْتُ بِالنَّيْرِ قَفِيزٌ بِدِرْهَمٍ, *I passed by the wheat, (whilst) a bushel (of it was selling) for a dirhem* (قَفِيزٌ مِنْهُ for قَفِيزٌ).

2) The clause descriptive of the state is verbal and affirmative, the verb being in the Imperfect, preceded by *وَقَدْ*; as: لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ; *why do ye insult me, knowing as ye do, that I am the apostle of God unto you?* If the particle *قَدْ* be not employed, *وَ* must also be dropped, so that the circumstantial Imperfect is outwardly unconnected with the previous proposition; as: جَاءَ زَيْدٌ يَخْضَكُ, *Zèid came laughing* (see §. 8, e).

3) The clause descriptive of the state is verbal and negative, the verb being in the Imperfect, preceded by *وَلَمْ*; as: قَالَ أَوْحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ; *he has said, Something has been revealed to me, whilst nothing has been revealed to him.* In this case *وَ* may be dropped; as: فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ; *and so they returned, (laden) with favours and benefits from on high, without any evil having touched them.* Where the negation is expressed by *لَا*, the particle *وَ* is rarely used; e. g. لَوْ أَنَّ قَوْمًا لَارْتَفَاعَ قَبِيلَةٍ دَخَلُوا السَّمَاءَ دَخَلَتْهَا لَا أُجِبُ; *if any persons entered heaven because of distinction of tribe, I would enter it without being hindered.*

4) The clause descriptive of the state is verbal and affirmative, the verb being in the Perfect, preceded by **وَقَدْ**; as: **هَذَا غَنَارُهَا وَقَدْ أَسَنَّتْ**, *such is her singing, now that she has grown old*. Sometimes **وَقَدْ** is omitted, and, more rarely, either **وَ** or **قَدْ** alone; as: **جَاءَكُمْ حَصْرَتٌ**, *they are come unto you, their hearts being reluctant to fight against you*; **لَاخْوَانِهِمْ**, *those who, having remained (at home), say of their brethren (who went out to battle), If they had taken our advice, they would not have been killed*; **مَا كَانَ يَنْفَعُنِي مَقَالَ نِسَائِهِمْ وَقُتِلْتُ دُونَ رَجَالِهَا لَا تَبْعِدْ**, *what can it boot me that their women say, O do not perish! when I am already slain fighting for their husbands?* **رَأَيْنَاهُ قَدْ تَغَيَّرَ لَزِيدٍ وَكَانَ عَلَى جُنْدِهِ**, *we saw him enraged against Zeid, who was in command of his army*.

Rem. The **وَ** that introduces such circumstantial clauses, is called by the Arab grammarians, **وَإِلَّالِ**, *the wāw that expresses the state, condition or circumstance*.

5. Adversative, Restrictive and Exeptive Sentences.

184. The principal adversative particles in Arabic are **لَكِنَّ** or **لَكِنَّ** and **بَلْ**.

1) **لَكِنَّ** or **لَكِنَّ**, which is often preceded by **وَ**, is opposed in particular to a preceding negative proposition or a prohibition; as: **لَا تَضْرِبْ زَيْدًا وَلَكِنَّ عَمْرًا**, *do not beat*

Zèid, but Amr; يَظْلِمُونَ أَنفُسَهُمْ. لَكِنَّ كَانُوا ظَلَمُونَا, *they did not injure us, but they injured themselves*; فَلَا صَدَقَ وَلَا صَلَّى وَلَكِنَّ كَذَّبَ وَتَوَلَّى, *he neither believed nor prayed, but accused (the apostle) of imposture and turned away*; يَلْمُؤُنَنِي فِي حُبِّ لَيْلَى عَوَازِلِي وَلَكِنِّي مِنْ حُبِّهَا لَعِيدٌ, *my reproachers blame me for loving Lèilā, but I am deeply smitten with love for her* (عَمِيدٌ in rhyme for لَعِيدٌ). When introducing a nominal clause, لَكِنَّ requires the subject to be put in the accusative (see §. 36), whereas لَكِنْ leaves it in the nominative; as: لَكِنْ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ, *but the ungodly are today in manifest error*.

2) بَلْ is opposed either to a preceding affirmative or negative proposition, a command or a prohibition; as: مَا قَامَ زَيْدٌ بَلْ عَمَرُو, *Zèid got up—not so, it was Amr*; زَيْدٌ بَلْ عَمَرُو, *Zèid did not get up, on the contrary, it was Amr*; مَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ, *we do not see that you are in any way superior to us—on the contrary, we think you liars*; قَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ, *they say, Our hearts are uncircum-sized—that is not it, but God hath cursed them for their unbelief*; خَلَعُوا عَنْهُ خِلْعَتَهُ بَلْ وَثَبَ الْحَيَوةُ, *they stripped him of his dress, and not only that, but also of the garment of life*.

185. The particle إِنَّمَا is one of the most important in the language as a حَرْفُ حَصْرٍ, or *particle of limitation or restriction*. It stands at the beginning of a proposition, whilst the word or portion of the proposition which is affected by

it, is always placed for emphasis' sake at the end (compare §. 36, rem. *b*); as: *إِنَّمَا كُنْ مُسْتَهْزِئُونَ*, *we are only making fools (of you)*; *إِنَّمَا تَلِدِينَ فِي كُلِّ عُمْرِكَ وَاحِدًا أَوْ اثْنَيْنِ*, *you give birth in your whole life to only one or two*; *إِنَّمَا أَخْشَى سَيْدَ تَلْعَتِي*, *I fear the overflow only of my own streamlet.*

186. The exceptive particle that chiefly requires to be noticed in this place, is *إِلَّا*, a compound of *إِنْ*, *if*, and *لَا*, *not*. The rules for the construction of the exception (*الْإِسْتِثْنَاءُ*) are as follows. *a*) When the thing excepted (*الْمُسْتَثْنَى*) is placed *after* the general term (*الْمُسْتَثْنَى مِنْهُ*, *that from which the exception is made*), and the proposition containing that term is affirmative, the exception must be put in the accusative; e. g. *قَامَ الْقَوْمُ إِلَّا زَيْدًا*, *the people stood up, with the exception of Zèid*; *مَرَرْتُ بِالْقَوْمِ إِلَّا زَيْدًا*, *I passed by the people, excepting Zèid.* — *b*) When the thing excepted is placed *after* the general term, and the proposition containing that term is negative, the exception may be put either in the accusative, or in the same case with the general term (as a *بَدَلٌ* or *permutative*), the latter construction being preferred; e. g. *إِلَّا زَيْدًا*, *مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدٌ*, *no one came to me but Zèid*; *إِلَّا زَيْدٌ*, *مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ*, *or I passed by no one but Zèid*; unless it should happen that the thing excepted is wholly different in kind from the general term, in which case the preference is given to the accusative; as: *إِلَّا حِمَارٌ*, *مَا جَاءَنِي أَحَدٌ إِلَّا حِمَارًا*, *or*

no one (i. e. *person*) *came to me but an ass*. If, however, the general term, from which the exception is made, is not expressed, the thing excepted is put in whatever case the general term would have been in, had it been expressed (الْإِسْتِثْنَاءُ الْفَرُغُ, *the empty exception*); e. g. مَا جَاءَنِي إِلَّا زَيْدٌ (not زَيْدًا), *no one came to me but Zèid*; مَا مَرَرْتُ إِلَّا بِزَيْدٍ, *I passed by no one but Zèid*; لَمْ يَضْرِبْ إِلَّا زَيْدًا, *he did not beat any one but Zèid*; for had the general term been expressed, we should have said, مَا مَرَرْتُ بِأَحَدٍ, مَا جَاءَ أَحَدٌ, and لَمْ يَضْرِبْ أَحَدًا. — c) When the thing excepted is placed *before* the general term, it is invariably put in the accusative, if the proposition containing the general term is affirmative; as: قَامَ إِلَّا زَيْدًا الْقَوْمُ, *the people stood up, excepting Zèid*; but if that proposition be negative, the thing excepted may be put either in the accusative or in the nominative, though the former is the usual construction; e. g. مَا لِي إِلَّا آلَ أَحْمَدَ شِيعَةً, *I have no helpers but the family of 'Ahmed*; مَا لِي إِلَّا أَخُوكَ نَاصِرٌ, *I have no helper but your brother*, where أَخَاكَ would be better.

Rem. a. The verbal clauses مَا خَلَا, *what is free from*, and مَا عَدَا, *what goes beyond*, are often used in the sense of *except*, and govern the accusative; e. g. فَأَنْزَلُوهُمْ مَا خَلَا عَبَّاسًا, *and they made them alight, excepting 'Abbās*; إِلَّا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ, *verily, everything, excepting God, is vanity* (بَاطِلٌ in rhyme for بَاطِلٌ); ذُقْتُ أَنْوَاعَ الْحُلُوءِ مَا عَدَا الْخَبِيصَ (بَاطِلٌ), *I have tasted all kinds of sweetmeats, except the habīs*. When مَا is dropped, as is fre-

quently the case, they may be construed with the genitive, though this is disputed with regard to **عَدَا**; e. g. **خَلَا اللَّهُ لَا أَرْجُو سِوَاكَ**, *saving God, I have no hope but in thee*; **لَيْسَتْ أَلْمَلَابِيسُ الْفَاخِرَةُ**, *I have worn all sorts of splendid garments, except the black*; **أَبْجَنَّا حَيَّهُمْ قَتْلًا وَأَسْرًا عَدَا الشَّيْطَانِ وَالْطِّفْلِ الصَّغِيرِ**, *we gave up their tribe to slaughter and bondage, except the old woman and the young child*.—Like **خَلَا** is construed **حَاشَى** or **حَاشَا** (rarely **حَاشَ** and **حَشَى**), which is seldom preceded by **مَا**; as: **أَحْسَنْتُ إِلَى الْأَكَابِرِ وَالْأَصَاغِرِ حَاشَى الْبَرَامِكَةِ**, *I have benefited the high and low, with the exception of the family of Barmék*; **أُسَامَةُ أَحَبُّ النَّاسِ إِلَيَّ مَا حَاشَ فَاطِمَةَ**, *'Usāma is the dearest of mankind to me, excepting Fātima* (words of the Prophet).

Rem. b. **لَا سِيَّيَا**, especially, above all (see Vol. I. §. 364, 5), may be construed either with the nominative or the genitive; as: **وَهِيَ كَنِيسَةٌ تُعْظَمُهَا النَّصَارَى غَايَةَ التَّعْظِيمِ وَلَا سِيَّيَا مُلُوكِ الْفَرَنْجِ**, *this is a church which the Christians hold in very great reverence, but especially the kings of the Europeans*; **وَلَا سِيَّيَا يَوْمٍ جُلْجُلٍ**, *but especially a day in the valley of 'Gulgul* (جُلْجُلٍ in rhyme for جُلْجُلٍ). The word **سَيَّ** is the accusative of the noun **سَيَّ**, *an equal* (see §. 39), and, if the construction with the genitive be adopted, **مَا** is regarded as redundant (compare §. 57, rem. f). Later writers incorrectly use **سِيَّيَا**, without **لَا**; as: **هَذَا مَعَ مَرْيَدٍ إِحْسَانِي**; *this (he did), notwithstanding his excessive kindness to him, especially in time of dearth*.

6. Conditional and Hypothetical Sentences.

187. To what we have said above (§§. 4—6, §. 13, and §. 17), regarding the use of certain moods and tenses in the protasis and apodosis of conditional and hypothetical clauses, we must here add a few words on the use of the particle **فَ** at the commencement of a conditional apodosis. — This particle is used to separate the protasis and apodosis of a conditional sentence, when the conditional particle of the protasis either cannot exercise any influence upon the apodosis, or is not wanted to do so. This is the case:

1) When the apodosis is a nominal clause; as: **إِنْ قُلْتَ هَذَا**, *if thou sayest this*, **فَأَنْتَ مِنَ الْكَافِرِينَ**, *thou art one of the unbelievers*.

2) When the apodosis is a verbal clause, but the verb is a defective one, such as **لَيْسَ**, *he is not*, **عَسَى**, *perhaps he is*, and the like; e. g. **مَنْ لَمْ يَكُنْ تَعْظِيمُهُ بَعْدَ أَلْفِ مَرَّةٍ**, *he whose reverence (for his teacher) is not the same after (seeing him) a thousand times as after (seeing him) for the first time, is not worthy of science*.

3) When the apodosis is a verbal clause, expressing a desire, wish, command, or prohibition; as: **إِنْ كُنْتُمْ تُحِبُّونَ**, *if ye fear God, follow me*; **مَنْ شَاءَ أَنْ**, *whoever* **يَجْتَرَى أَمَالَهُ جَبَلًا فَلْيَتَّخِذْ لَيْلَهُ فِي دَرْكِهَا جَبَلًا**, *whoever*

wishes to attain all his desires, let him make use of his nights, as of a camel, to overtake them.

4) When the apodosis is a verbal clause, preceded by one of the affirmative particles *سَ*, *سَوْفَ*, *قَدْ* and *إِنْ*, or one of the negative particles *مَا* and *لَنْ*; as: *إِنْ يَسْرِقْ فَقَدْ*, if he steals, (what wonder is it? for) a brother of his has stolen before him; *إِنْ كُنْتُمْ فِي رَيْبٍ*, if ye are in doubt about the resurrection, (bethink yourselves that) it is we who have created you; *إِنْ تَسْتَغْفِرْ لَهُمْ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ*, if thou askest forgiveness for them, (know that) God will not forgive them.

5) When the perfect tense in the apodosis is intended to retain the signification of the perfect (see §. 6, c).

188. The conditional particle is constantly omitted at the beginning of an alternative sentence; as: *أَنَا الْمَلِكُ شِئْتُمْ أَوْ*, I am king, whether you like it or not (instead of the fuller: *سَوَاءٌ أَشِئْتُمْ أَوْ أَبِئْتُمْ*, no matter etc.); *غَرِيبًا كَانَ أَوْ قَرِيبًا*, whether he be a stranger or a kinsman. If both parts of the sentence are dependent upon the same verb, it is placed between them; as: *غَنِيًّا كَانَ أَوْ فَقِيرًا*, whether he be rich or poor; *صَبَاحًا جَاءَ أَمْ مَسَاءً*, whether he comes in the morning or in the evening (more fully: *سَوَاءٌ أَصَبَاحًا جَاءَ أَمْ* *سَوَاءٌ*, no matter whether etc.).

189. The particle *لَوْ* (Heb. *לוּ*), which forms hypothetical clauses, and the particle *إِنْ* (Heb. *אִם*) differ from one another

in this, that the latter simply indicates a condition, whilst the former implies that what is supposed, either does not take place or is not likely to do so; as: **إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا**, *if you call them, they do not hear your call; and even if they did hear it, they would not give ear to it.*

Rem. a. After the verb **وَدَّ**, to love, wish, like, **لَوْ** is often used instead of **أَنَّ** (compare **لَوْ**, *utinam, O si*); as: **يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَدَّوَا لَوْ يُضِلُّونَكُمْ**, *one of them would fain live a thousand years; and would fain lead you astray.*

Rem. b. Before nominal clauses **لَوْ أَنَّ** is used instead of **لَوْ**; as: **يَوَدُّ لَوْ أَنَّ النَّاسَ سَمِعُوا**, *if the people had listened*; **يَبْتَغِي لَوْ أَنَّ**, *he would be glad if there were a long interval between it (the thing that he has done) and him.*

190. The particle **لَئِنْ** is prefixed to the apodosis of hypothetical sentences, like **فَإِنْ** to that of conditional sentences; as: **لَوْ كَانَ النَّاسُ كُلُّهُمْ عِبْدِي لَأَعْتَقْتَهُمْ**, *if all mankind were my slaves, I would set them free.* The employment of this particle is, however, unlike that of **فَإِنْ** quite arbitrary; and it is only in the case of a very long protasis that it is never omitted, in order thereby to mark the apodosis more distinctly (compare the German *so*). The same remark applies to **لَئِنْ** before a negative apodosis of this sort, introduced by **مَا**; but it is never prefixed to **لَمْ**, in order to avoid the cacophony produced by the repetition of the letter *l*.

PART FOURTH.

Prosody.

I. The Form of Arabic Poetry.

A. The Rhyme.

191. Poetry (الشِّعْرُ) always takes, during the classical period, — that is to say, from the earliest times down to the fall of the 'Umayyade dynasty (A. H. 132, A. D. 749—50), — the form of short poems, rarely exceeding the length of a hundred and twenty verses. Such poems are called *kasidas*, قَصِيدَةٌ, collect. قَصِيدٌ, plur. قَصَائِدُ; whereas a mere fragment, consisting of only a few verses, is termed قِطْعَةٌ, plur. قِطَعٌ, also مُقَطَّعَاتٌ. A poem, the special object of which is the eulogy of an individual or a tribe, is named مَدْحٌ, plur. مَدَائِحُ; a satire, هِجَاءٌ or أَهْجِيَّةٌ, plur. أَهْجِيٌّ; an elegy, رَثَاءٌ, or مَرْثِيَّةٌ, plur. مَرَائِي; and a poem in the metre *raǧez* (see §. 204), أَرْجُوزَةٌ, plur. أَرْجُوزٌ. Verses set to music are termed أَغْنِيَّةٌ, plur. أَغَانِيٌّ.

192. Each verse, بَيْتٌ (lit. *tent, house*), plur. أَبْيَاتٌ, consists of two hemistichs, termed مِصْرَاعٌ or مِصْرَعٌ (*one half*

of a folding-door), plur. مَصَارِيعُ and مَصَارِعُ, or شَطْرُ (a half), pl. شَطُورٌ and أَشْطَرُ. The first of these hemistichs is called الصَّدْرُ (the breast), and the second الْعَجْرُ (the rump).

193. The rhyme, الْقَافِيَةُ, plur. الْقَوَافِي, labours under peculiar restrictions, for, according to ancient rule, the two hemistichs of the first verse of a *kašida* must rhyme with one another, and the same rhyme must be repeated at the end of every verse through the whole poem. — The rhyme may be of two sorts, مُقَيَّدَةٌ and مُطْلَقَةٌ. It is called مُقَيَّدَةٌ or *fettered*, when the verse ends with a consonant, and مُطْلَقَةٌ or *loose*, when it ends with a vowel.

194. The essential part of the rhyme is the letter called الرَّوِيُّ, which remains the same throughout the entire poem, and, as it were, binds the verses together, so as to form one whole (رَوَى, to bind fast). Hence a *kašida*, of which the *rawi* is the letter *l* is called قَصِيدَةٌ لَامِيَّةٌ; *r*, رَآئِيَّةٌ; *t*, تَائِيَّةٌ; and so on.

Rem. The letters ا, و, and ي cannot be employed as *rawi*, when they are a) long vowels, e. g. غَرَا, قَتَلُوا, كِتَابِي; b) inflexions of the feminine singular, the dual and the plural of verbs, e. g. تَقْتُلِي, تَقْتُلِي, يَقْتُلُوا (unless they form a diphthong with a preceding fêthā, e. g. اِرْضَى, رَمَوْا); c) inflexions of the dual and plural of nouns; and d) the final letters of the pronouns هُوَ, هِيَ, and هَا. The same remark applies to the *tênwîn*, and to the letter ن of the second energetic form of verbs; as also to the letter ه, when it is not radical, as in رَحْمَةً for كِتَابِي, كِتَابِيَّةٌ, كِتَابَةٌ for كِتَابَةٌ, رَحْمَةٌ.

The *ṣ* of the pronouns *أَنا* and *هَـ* may, however, be used as *rawī*, if preceded by a long vowel, e. g. *عَصَاهَا، عَصَاةُ*.

195. The loose *kāfiya* (see §. 193) terminates in what is called *الصِّلَة*, the *annex* or *appendix* to the *rawī*, which may be either a long vowel (i. e. *اَ*, *يَ*, or *وَ*), or the letter *ṣ*, preceded by one of the short vowels (*أَ*, *يَ*, or *وَ*).

Rem. a. We say „a long vowel“, because the final vowel of a verse is regarded as being followed by the homogeneous letter of prolongation, whether this latter be written or not. The vowel-letter *ا* is invariably expressed, but *و* and *ي* are frequently omitted, even where they are always written in prose; e. g. *وَيْدِي* for *وَيْدِي*, and *my hand*, *صَنَعُ* for *صَنَعُوا* or *صَنَعُوا*, *they made*.

Rem. b. If the letter *ṣ* has a long vowel after it, as in the suffix pronouns *هَـ*, *سَ* (= *هِيَ*), *هُوَ* (= *هُوَ*), the letter of prolongation, *اَ*, *وَ*, or *يَ*, is called *الْخُرُوجُ*, that which goes beyond (the *ṣila*); as in *نَعْلَهُ* (= *نَعْلَهُ*), *تَعْصِي* (= *تَعْصِي*), *مَوْكِئَهَا*.

Rem. c. Both *ṣila* and *horūḡ* must accompany the *rawī*, without the slightest change, through the whole poem.

196. The *rawī* may also be preceded by one or two letters, which form, to a greater or less extent, a necessary portion of the *kāfiya* (whether loose or fettered). These are named by the grammarians *التَّاسِيسُ*, *الدَّخِيلُ*, and *الرَّدْفُ*.

1) *التَّاسِيسُ*, or the *foundation*, is the name given to the *ا* of prolongation, preceding the *rawī*, and separated

from it by a consonant, which is called the **دَحِيلٌ** or *stranger*. The former is invariable, the latter variable; but the vowel that separates the *dahīl* from the *rawī* ought, strictly speaking, to remain unchanged. For example, in a verse ending with the word **تَامِرٌ**, the **ر** is the *rawī*, the long vowel **ا** the *ta'sīs*, and the **م** the *dahīl*, whilst the vowel that separates this last from the *rawī* is *i*; but the next verse may terminate with the word **الْدَّوَّائِرُ**, where the *dahīl* is **ي**, though the other parts of the *kāfiya* remain unchanged. The same holds when the *kāfiya* is loose, instead of fettered, as in **عَامِرٌ** and **الْوَاكِرِ** (where the *dahīl* is in the one case **م**, and in the other **ت**), or **بَاطِلَةٌ** and **رَوَّاحِلَةٌ**.

2) The **رَدْفٌ**, or *what rides behind*, is the technical name given to one of the letters of prolongation, **ا**, **ي** or **و**, when it immediately precedes the *rawī*; as in the words **طَرُوبٌ**, **قَرِيحٌ**, **رَجَامُهَا**, **السَّلَامُ**, **نُهَاةٌ**, **جَنَاحَانُ**. The long vowel *ā* remains invariable, but the poet may use *ī* and *ū* indifferently; **قَرِيحٌ** is regarded as rhyming with **جَمُوحٌ**, **مَشِيبٌ** with **سُوقَةٌ**, **طَرُوبٌ** with **بَرِيفَةٌ**.

Rem. a. Strictly speaking, the *rawī* and the *ta'sīs* should form parts of the same word, but an exception is allowed in the case of the separate pronoun **هُمَا**, and of a pronominal suffix preceded by a preposition, as **لَنَا**, **لِيَا** (for **لِي** or **لِ**).

Rem. b. When the *kāfiya* is unaccompanied by either a *ta'sīs* or a *ridf*, it is said to be **مُجَرَّدَةٌ**, *naked* or *bare*; otherwise, it is either **مُرَدَّفَةٌ** or **مُؤَسَّسَةٌ**.

197. The vowels that accompany the *kāfiya* are also designated by peculiar names.

1) The *mağrā*, الْمَجْرَى, is the vowel that follows the *rami* in the loose *kāfiya*; e. g. *ā* in سَارَا (for سَارَ), *i* in بَعْضُ, *ū* in سَلَكُوا or الْقَلْبُ. It is, strictly speaking, invariable.

2) The *naḡad*, النَّقَادُ, is the vowel between the letter *ṣ*, as *ṣila*, and the *horūḡ* (see §. 195, rem. *b*); e. g. *fetha* in مَوْكِبُهَا, *kèsra* in تَعَصِي (= تَعَصِي), and *damma* in نَعْلُهُ (= نَعْلُهُ). It is, of course, invariable.

3) The *tauḡih*, التَّوْجِيهُ, is the vowel that immediately precedes the *rami* in a قَافِيَةٌ مُجَرَّدَةٌ, e. g. *fetha* in فَجَبَرُ (for فَجَبَرَ), and *kèsra* in أَفِرُّ (for أَفِرُّ), or separates it from the *dahil* in a قَافِيَةٌ مَوْسَّسَةٌ (see §. 196, rem. *b*), e. g. *kèsra* in تَامِرُ (for تَامِرُ) or وَالْوَاتِرُ. The latter is, however, more frequently distinguished by the special name of الْأَشْبَاعُ. The 'ishbā' ought, strictly speaking, to be invariable; whereas, in the *tauḡih*, the vowels *damma* and *kèsra* may interchange, as in أَفِرُّ, for أَفِرُّ, and صُبْرُ, for صُبْرُ (compare the case of *و* and *ي* as *ridf*, §. 196, 2).

Rem. The *tauḡih* is absolutely necessary in a fettered *kāfiya*, unless it be مُرَدَفَةٌ (as مُطَاعٌ, قَرِيحٌ, اللَّيْلُ); but it is not necessary in a loose *kāfiya*, as الْقَمَرُ, قَدَرُ.

4) The *rass*, الرَّسُّ, is the vowel which accompanies the

letter preceding the *ta'sīs* (see §. 196, 1). It can, of course, be none but *fêṭha*.

5) The *ḥaḍv*, اَلْحَذُّو, is the vowel that accompanies the letter preceding the *ridf* (see §. 196, 2). It is either *fêṭha*, *kèsra* or *damma*, according as the *ridf* is ا, ي or و; but the vowel *fêṭha* before و or ي (وَيَ, وَيْ) is also included under this name.

198. The last two *quiescent* (سَاكِنٌ) letters of a verse form, according to the preceding sections, the limits between which is comprised the rhyme. Hence the Arab grammarians divide the rhyme into five kinds, according to the number of *moving* (مُتَحَرِّكٌ) letters that come between these two;* viz. مُتَكَوِّسٌ, مُتَرَكَبٌ, مُتَدَارِكٌ, مُتَوَافِرٌ, مُتَرَادِفٌ.

1) The مُتَرَادِفٌ is where there is *no* moving letter between the two quiescents, — in other words, a fettered *kāfiya*, in which the *rami* is preceded by a *ridf*; as: جَنَاحَانِ, لَوْنَيْنِ, اللَّيْلُ, قَرِيجٌ, يَحْوُلُ. It is of comparatively rare occurrence.

2) The مُتَوَافِرٌ is where *one* moving letter intervenes between the quiescents; as: سَحَرُو (= سَحَرُ), ظَلَمِ (= ظُلْمِي), ظَنُونِي (= جَمِيلُو), جَمِيلُ, شَيْبَانَا.

*) The student should bear in mind that the grammarians designate the vowels by the term حَرَكَاتٌ, *motions* (sing. حَرَكَةٌ); whence a consonant, that is followed by a vowel, is said to be مُتَحَرِّكٌ or *in motion*, and one that has no following vowel, to be سَاكِنٌ, *at rest*, *inert* or *quiescent*. Hence too the *g'èzm* is often called سُكُونٌ.

3) The مُتَدَارِك is where there are *two* moving letters between the two quiescents; as: الْمُبَاسِلُ (= الْمُبَاسِلُو), أَلْمُلْتَهَبُ, قَدْ ظَلَمَ, (هَيْكَلِي) هَيْكَلٍ, يَزُورَهَا.

4) The مُتَرَكَب is where there are *three* moving letters between the quiescents; as: قَدْ حُسِنُوا, (وَضَمِي) عَلَى وَضَمٍ, وَلَا فَرَقًا.

5) The مُتَكَوِّس is where there are no less than *four* moving letters between the two quiescents, as in the half-verse: قَدْ جَبَرَ الدِّينَ إِلَّا لَهُ فَجَبَرَ, *God has healed the true religion, and it has become whole.* This sort of rhyme is of rare occurrence.

199. A violation of any of the rules laid down in sections 194—197, is regarded as a fault (عَيْبٌ). Of these faults the grammarians reckon five; viz. الْإِفْرَآءُ, السِّنَادُ, الْأَكْفَاءُ, الْأَلْيَاطَاءُ, and التَّضْيِيمُ or التَّتْمِيمُ.

1) The *sinād*, السِّنَادُ, consists in a certain change of the vowels called التَّوَجِيهُ, الْأَشْبَاعُ, and اَلْخُذُّ. a) In the *taujih*, kèsra and damma may freely interchange, but the use of fèlha to rhyme with either is a *sinād* (see §. 197, 3). 'Imru'û 'l-Kais, for example, commits this fault in rhyming قَرَّ (for قَرَّ) with أَفَرَّ and صُبَّر. b) In the *'isbâ*, the same fault is exemplified by rhyming جَانِبُ with يَتَجَانَبُ, or فَالْقَوَارِعُ with التَّدَاغُ. c) In the *hadw*, î may interchange with û (see §. 196, 2), and ai with au (e. g. ثَوْبِي may rhyme with بَرِيْبٍ); but to rhyme خُبُوشًا with عَيْشًا or فَرِيشًا is a *sinād*. In the case of the *taujih* and *'isbâ*,

this fault is but a trifling one, and not seldom committed even by the best poets.

Rem. The name of *السِّنَاد* is also applied to cases in which a word having a *riḍf* or *ta'sīs* before the *ramī*, is rhymed with one that has not; e. g. *تَسْلِي*, *قَوَسِي* and *خَمْسِي*, *تَعَصِي* and *تَوَصِي*, and *أَلْعَالَم*.

2) The *'iknā*, *الْإِفْوَاء*, is the name given to a change of the vowel called *الْمَجْرَى* (see §. 197, 1); e. g. *مُزَوِّد* and *أَلْأَسْوَد*, or *نَجُور* and *نَزُور*. Though this fault is considered a serious one, the older poets not unfrequently allow themselves the interchange of *kèsra* and *ḍamma* (compare §. 196, 2, and §. 197, 3). If, however, the *ramī* is followed by the letter *ṣ* as *ṣila* (§. 195), any alteration of the *maḡrā* is exceedingly rare; to rhyme *دُونَهَا* with *ظُنُونَهَا*, or *إِنْتِقَامُهُ* with *أَسَامُهُ*, is condemned by all the native critics.

3) The *'ikfā*, *الْإِكْفَاء*, is the substitution of some cognate letter for the *ramī*; as when one rhymes *الَلِيدُ* with *أَنْقِيْنُ* and *عَيْنُ*, or *صُدْغُ* with *صُقْعُ*, or *وَسَطَا* with *أَلْعُنْدَا*. This is a very grave fault, and carefully avoided by all good poets.

Rem. Many good authorities call this change *الْإِفْوَاء*, and apply the term *الْإِكْفَاء* to the alteration of the *maḡrā* (see no. 2).

4) The *'itā*, *الْإِيطَاء*, is the repetition of the same word in rhyme in the course of a *kaṣīda*. However, not to impose too great a restriction on the poet, this repetition is held to be allowable, provided there be some slight shade of difference in meaning, even if it be only to the extent of the word having the article in the one place and not in the

other. Many authorities, too, permit the repetition in the same sense, provided at least seven verses intervene.

5) Each verse of a poem ought to be independent in construction and sense (مُفْرَدٌ). That two or more verses should be so connected with one another, is regarded as a fault, and technically named *tadmīn*, التَّضْمِينُ, or *tetmīm*, التَّتَمِيمُ. It is not, however, a serious defect, unless the one verse be wholly destitute of meaning, if separated from the other; as when ʿn-Nābiga says:

فَمُ وَرَدُوا آلِيَاءَ عَلَى تَيْمٍ وَهُمْ أَصْحَابُ يَوْمِ عُكَاظٍ إِنِّي
*They water their herds at the wells in spite of Tēmim, and
 they are the victors on the day of Okāz; verily I —* which
 is unintelligible, because the *habar* of إِنَّ is unknown, till we
 hear or read the next verse:

شَهِدْتُ لَهُمْ مَوَاطِنَ صَالِحَاتٍ أَتَيْتُهُمْ بِوَدِّ الصَّدْرِ مِنِّي
*have seen them fight many a good fight, (for which) I re-
 ward them with my heart's whole love.*

B. The Metres.

200. Every verse in Arabic poetry consists of a certain number of *feet*, called individually تَفْعِيلٌ, plur. تَفَاعِيلٌ, but as constituent parts of a verse, جُزْءٌ (*a part*), plur. أَجْزَاءٌ. A certain collocation of feet constitutes a *metre*, بَحْرٌ (*a sea*), plur. أَبْحَارٌ. To *scan* a verse is expressed by the word قَطَعَ (*to cut into pieces*), infin. تَقْطِيعٌ.

201. The metres are ordinarily reckoned to be *sixteen* in number, and are exemplified in the following composition,

made up partly of verses, either taken from the poets or written for the occasion; and partly of sentences from the Kor'an.

أَبْجَرُ الشَّعْرِ وَهِيَ سِتَّةَ عَشَرَ بَجْرًا،

الْبَجْرُ الْأَوَّلُ الطَّوِيلُ ،

طَوِيلٌ مَدَى الْهَجْرَانِ مَنْ كُنْتُ أَهْوَاهُ أَذَابَ فُؤَادِي وَالتَّصَبُّرُ أَفْنَاهُ
فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ
مَفَاعِيلُنْ مَفَاعِيلُنْ
اللَّهُ،

الْبَجْرُ الثَّانِي الْمَدِيدُ ،

فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ يَا لَبْكَرٍ أَنْشُرُوا لِي كَلْبِيَا ،

الْبَجْرُ الثَّلَاثُ الْبَسِيطُ ،

يَبْسُطُ فِي أَمَلِي أَنِّي أَدَاهِنُهُمْ خَوْفًا مِّنَ الْجَوْرِ لَمَّا أَن أُعَايِنُهُمْ
مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَعِلُنْ فَاصْبَحُوا لَا يَرَى إِلَّا مَسَاكِنُهُمْ،

الْبَجْرُ الرَّابِعُ الْكَامِلُ ،

يَا كَامِلًا سَلِّمْ وَقَدْ تَعَظَّمِيَا لِمُنْجَتَبَي خَيْرِ الْوَرَى تَسْلِيَا
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمَا،

الْبَجْرُ الْخَامِسُ الْوَافِرُ ،

أَوَافِرُ كَيْدِ شِعْرِي فِي مَزِيدٍ عَلَى رَغَمِ الْأَعَادِي وَالْحُسُودِ
مَفَاعِلَتُنْ مَفَاعِلَتُنْ فَعُولُنْ أَلَا بُعْدًا لِعَادٍ قَسُومٍ هُسُودٍ،

الْبَحْرُ السَّادِسُ الْهَرَجُ،

هَرَجْتُمْ يَا مُنَى النَّفْسِ عَنِ الْأَوْطَانِ بِالْأُنْثَى
مَفَاعِيلُنْ مَفَاعِيلُنْ كَأَنَّ لَمْ تَغْنِ بِالْأَمْسِ،

الْبَحْرُ السَّابِعُ الرَّجَزُ،

الرَّجَزُ الْمَوْزُونُ إِذْ تَجَزَّؤْا أَجْزَاءُهُ بَيْنَ الْوَرَى لَا تُنْكَرُ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ يَا أَيُّهَا الَّذِينَ آمَنُوا أَصْبِرُوا،

الْبَحْرُ الثَّامِنُ الرَّمَلُ،

رَمَلٌ أَكْرَمُ بَعْدَ مِنْ رَمَلٍ لَذَّةٌ لِلْمُخْتَفِي وَالْمُجْتَلِي
فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلُنْ وَالَّذِي أَطْعَمَ أَنْ يَغْفِرَ لِي،

الْبَحْرُ التَّاسِعُ السَّرِيعُ،

سَرِيعٌ بَحْرٌ قَدْ سَدَاهُ الْحَكِيمُ كَرَّرَ عَلَى سَعْيِ بَعْدَ يَا نَدِيمٍ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ،

الْبَحْرُ الْعَاشِرُ الْمُنْسَرَحُ،

مُنْسَرَحُ الشِّعْرِ صَاغَةُ الْأَوَّلِ مِمَّنْ تَرَاهُمْ عَنِ الْهُدَى نَكَلُوا
مُسْتَفْعِلُنْ فَاعِلَاتُ مُسْتَفْعِلُنْ بَدَا لَهُمْ سَبَقَاتُ مَا عَمِلُوا،

الْبَحْرُ الْحَادِي عَشَرَ الْخَفِيفُ،

خَفٌ لَمَّا أَرَدْتُ أَشْدُّو الْخَفِيفَا لَذَّةٌ فِي مَسْمَعِي فَكَانَ طَرِيفَا
فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفَا،

الْبَحْرُ الثَّانِي عَشَرَ الْمَضَارِعُ،

مَفَاعِيلُنْ فَاعِلَاتُنْ أَيَا هُجَى الْبِلَادِ،

الْبَحْرُ الثَّلَاثُ عَشَرَ الْمُتَقَضَّبُ ،

اِقْتَضَبَهُ حِينَ صَبَا فَنَ مَعْشَرَ الْأَدَبَا
فَاعِلَاتٌ مُفْتَعِلُنَ مَالَهُ وَمَا كَسَبَا ،

الْبَحْرُ الرَّابِعُ عَشَرَ الْمُبَجَّتْ ،

بُجَّتْ شِعْرِي أَلْفَى فِي أَلْقَلْبِ مِثْنَى عِشْقَا
مُسْتَفْعِلُنَ فَاعِلَاتُنَ وَاللَّهُ خَيْرٌ وَأَبْقَى ،

الْبَحْرُ الْخَامِسُ عَشَرَ الْمُتَدَارِكُ ،

فَاعِلُنَ فَاعِلُنَ فَاعِلُنَ فَاعِلُنَ جَاءَنَا عَامِرٌ سَالِمًا غَانِمًا ،

الْبَحْرُ السَّادِسُ عَشَرَ الْمُتَقَارِبُ ،

تَقَارَبَ مَوْعِدُ جَمْعِ الْعَصَا فَيَا أَيُّهَا النَّاسُ ادُّوْا الصَّلَاةَ
فَعُولُنَ فَعُولُنَ فَعُولُنَ فَعُولُنَ أَقْبِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ،

202. Instead, however, of following the system and arrangement here laid down, we prefer to adopt that of Ewald*), and to treat of the metres in the following order: 1. الرَّجَزُ. 2. السَّرِيعُ. 3. الْكَامِلُ. 4. الْوَافِرُ. 5. الْهَزَجُ. 6. الْمُتَقَارِبُ. 7. الْمُنْسَرَحُ. 8. الْبَسِيطُ. 9. الْمُتَدَارِكُ. 10. الْمَضَارِعُ. 11. الطَّوِيلُ. 12. الْمُخْفِيفُ. 13. الرَّمَلُ. 14. الْمُتَقَضَّبُ. 15. and 16. الْمُبَجَّتْ. Among these, if we leave the *rağez* out of account, the favourites with the old poets are the *tanîl*, *kâmil*, *wāfir*, *bèsit*, *mutèkârib* and *sarî*.

*) See his work entitled: *De Metris Carminum Arabicorum Libri Duo*, Braunschweig, 1825; and the second volume of his *Grammatica Critica Linguae Arabicae*, p. 323.

203. The *iambic* metres are four in number, namely, the *ragèz*, *sarī*, *kāmil*, and *wāfir*.

204. The most common varieties of the *ragèz* (الرَّجَزُ), *the trembling*) are the dimeter and the trimeter, both of which may be catalectic. The trimeter is the more usual. The basis is the diamb (— — —), which may be varied in one or two places by the substitution of the third epitrite (— — —), the choriamb (— — —), and, more rarely, the fourth paeonian (— — —). — The older poets almost always use this metre as *مَشْطُورٌ*, that is to say, each hemistich (شَطْرٌ) forms, as it were, an independent verse and rhymes with the preceding one. The moderns, on the contrary, not unfrequently follow the rule of the other metres in rhyming only the second hemistich of each verse.

Trimeter acatalectic:	— — — — — — — — —
	— — — — — — — — —
„ catalectic:	— — — — — — — —
	— — — — — — — —
Dimeter acatalectic:	— — — — — —
	— — — — — —
„ catalectic:	— — — — — —

205. The *sarī* (السَّريعُ, *the swift*) admits in its first and second feet the same variations as the *ragèz*. Its normal form is:

but a spondee (— —) is frequently substituted for the amphimacer (— — —) at the end of the second hemistich. The use

of the final anapaest (- - -) in either hemistich, but more especially in the second, is very rare. A few later poets have taken the liberty of adding a syllable to the second hemistich, so that the last foot of the verse becomes - - - -.

206. The *kāmil* (الْكَامِلُ, *the perfect*) is either dimeter or trimeter. The normal form of the trimeter is:

≈ - - - | ≈ - - - | ≈ - - - || ≈ - - - | ≈ - - - | ≈ - - -

but we frequently find it catalectic:

≈ - - - | ≈ - - - | ≈ - - - || ≈ - - - | ≈ - - - | ≈ - - -

The omission of another syllable, so as to convert the last foot of the verse into a spondee (- -), is more rare, though sometimes even both hemistichs are shortened in this way.

≈ - - - | ≈ - - - | ≈ - - - || ≈ - - - | ≈ - - - | - -
 „ | „ | - - - || „ | „ | ≈ - -

The normal form of the dimeter is:

≈ - - - | ≈ - - - || ≈ - - - | ≈ - - -

It is sometimes used as catalectic (≈ - - for ≈ - - - in the last foot of the second hemistich), but far more usually the verse is lengthened by the addition of a syllable:

≈ - - - | ≈ - - - || ≈ - - - | ≈ - - - | -

in which case it is said to be مُزَوَّلٌ, *possessed of a train*.

207. The basis of the *wāfir* (الْوَافِرُ, *the exuberant*) is the same as that of the *kāmil*, but with the order of the component parts reversed (- - ≈ -). It is either trimeter or dimeter, but the latter is comparatively rare. The trimeter is always shortened by one syllable in each hemistich, so as to become:

— — — — | — — — — | — — — — || — — — — | — — — — | — — — —

The dimeter has the form:

— — — — | — — — — || — — — — | — — — —

for the last foot of which there may be substituted — — — —, but these two forms are not used indiscriminately in the same poem.

208. Of *antispastic* metres there is only one, namely the *hazèg* (الْهَزَج, *the trilling*), which consists in a single repetition of the antispast (— — —), varied by the first epitrite (— — —). It may be either catalectic or acatalectic.

Acatalectic: — — — — | — — — — || — — — — | — — — —

Catalectic: — — — — | — — — — || — — — — | — — — —

209. The *amphibrachic* metres are three in number, *mutèkârib*, *tanîl*, and *mudârî*.

210. The basis of the *mutèkârib* (الْمَتَقَارِبُ, *the tripping*, lit. *taking short steps*) is the simple amphibrachys (— — —), for which may be substituted the antibacchius (— — —). The latter is indeed almost invariably employed as the penultimate foot of the hemistich. One great peculiarity of this metre is, that the first hemistich may be either acatalectic or catalectic, independently of the second. If, however, the first be acatalectic and the second catalectic, then the last syllable of the first halfverse must be short, and must coincide with the end of a word. Of this metre no form but the tetrameter is in common use.

Acatalectic:

— — — — | — — — — | — — — — | — — — — || — — — — | — — — — | — — — — | — — — —

Catalectic:

— — — — | — — — — | — — — — | — — — — || — — — — | — — — — | — — — — | — — — —

A rarer form reduces the last foot of the second hemistich to a single long syllable, in which case the preceding foot must be an antibacchius:

— — — | — — — | — — — | — — — || — — — | — — — | — — — | —

211. The *tawīl* (الطويل, *the long*) is one of the finest, as well as the most common, of the Arab metres. It is formed by the single repetition of an amphibrachys and a diiamb (— — — | — — —), for the former of which may be substituted the antibacchius (— — —), and for the latter the first epitrite (— — — —). The epitrite is restricted to the first place in each halfverse, where it is, however, far more usual than the diiamb. The verse may be either acatalectic or catalectic. If the latter, then the last syllable of the penultimate foot should be short (— — —).

Acatalectic:

— — — | — — — | — — — | — — — || — — — | — — — | — — — | — — —

Catalectic:

— — — | — — — | — — — | — — — || — — — | — — — | — — — | — — —

In the acatalectic verse, the last foot is also sometimes changed into an epitrite:

— — — | — — — | — — — | — — — || — — — | — — — | — — — | — — —

212. The *mudāriʿ* (المضارع, *the similar*) is one of the rarest metres, and not employed by any early poet. Each halfverse consists of an amphibrachys and a diiamb, with a single syllable appended, and the two generally rhyme with each other, as in the ragʿez. For the amphibrachys (— — —) may be substituted the antibacchius (— — —), and for the diiamb (— — — —) the third epitrite (— — — —), but both changes must not take place together. Consequently the entire verse is:

— — — | — — — | — || — — — | — — — | —

213. The *anapaestic* metres are likewise four in number, namely, the *mutèdārik*, *bèsit*, *munsariḥ*, and *mukṭadab*.

214. The *mutèdārik* (الْمُتَدَارِكُ, *the continuous*) is one of the rarer and later metres. The basis is an anapaest (---), which is convertible into an amphimacer (---) or a spondee (--). It is generally either trimeter or tetrameter, the former having occasionally an extra syllable in the second hemistich, so as to make it مُرْقَلٌ (see §. 206).

Trimeter: $\bar{\text{---}} = | \bar{\text{---}} = | \bar{\text{---}} = || \bar{\text{---}} = | \bar{\text{---}} = | \bar{\text{---}} =$

Tetrameter:

$\bar{\text{---}} = | \bar{\text{---}} = | \bar{\text{---}} = | \bar{\text{---}} = || \bar{\text{---}} = | \bar{\text{---}} = | \bar{\text{---}} = | \bar{\text{---}} =$

215. The *bèsit* (الْبَسِيطُ, *the outspread*), on the contrary, is a favourite metre with the older poets. Its base consists of a diiamb and an anapaest (--- | ---), which may be repeated so as to yield either a trimeter or a tetrameter verse. In either case, the diiamb may be converted into a third epitrite (---), and occasionally into a choriamb (---), or even a fourth paeonian (----), though these changes are very rare indeed in the second place. The anapaest may be changed in the first place into an amphimacer (---), but either remains unaltered in the second, or becomes a spondee. Hence arise the following forms of the tetrameter.

$\bar{\text{---}} \bar{\text{---}} | \bar{\text{---}} \bar{\text{---}} | \bar{\text{---}} \bar{\text{---}} | \bar{\text{---}} \bar{\text{---}} || \bar{\text{---}} \bar{\text{---}} | \bar{\text{---}} \bar{\text{---}} | \bar{\text{---}} \bar{\text{---}} | \bar{\text{---}} \bar{\text{---}}$

The trimeter may be either acatalectic or catalectic, more usually the latter. If the loss of a syllable be extended, as

rarely, the ditrochee (— — —), or the third paeonian (— — —), in which case the next foot must begin with a long syllable.

Dimeter: — — — | — — — || — — — | — — —

Trimeter acatalectic: — — — | — — — | — — — || — — — | — — — | — — —

„ catalectic: — — — | — — — | — — — || — — — | — — — | — — —

Rem. *a*. The tetrameter catalectic is a late innovation, in which the second epitrite has entirely usurped the place of the ionic.

— — — | — — — | — — — | — — — || — — — | — — — | — — — | — — —

Rem. *b*. In this metre the later poets occasionally rhyme the single hemistichs, as in the *rag'ez*.

220. The *mèdid* (أَلْبَدِيدُ), *the extended* has for its base two ionics, separated by an anapaest. Either ionic, but more especially the second, may be converted into a second epitrite; the anapaest into an amphimacer.

— — — | — — — | — — — || — — — | — — — | — — —

The second hemistich is sometimes catalectic, whilst the first remains complete; but usually both are catalectic, in which case the last foot is almost invariably an anapaest (— — —), passing at the end of the verse into a spondee.

— — — | — — — | — — — || — — — | — — — | — — —
— — — | — — — | — — — || — — — | — — — | — — —

Rem. *a*. A very rare variety shortens the first hemistich and leaves the second complete:

— — — | — — — | — — — || — — — | — — — | — — —

Rem. *b*. A still rarer species consists in a repetition of the entire base, each hemistich rhyming, as in the *rag'ez*. The last foot is usually an anapaest.

— — — | — — — | — — — | — — — || — — — | — — — | — — — | — — —

221. The *hafif* (أَلْخَفِيفُ), *the light or nimble* is one of

the more usual metres. Its base is an ionic a minore and a diamb (--- | ---). The former may be varied by the second epitrite (---), and more rarely by the ditrochee (---) or third paeonian (---); the latter by the third epitrite (---), and occasionally the ionic a maggiore (---) or diamb (---). The second hemistich is sometimes catalectic, in which case the last foot is by preference an antibacchius (---).

A far more usual form, however, is the trimeter, which is generally acatalectic, though we now and then find it defective in both hemistichs, or in the second only. In the acatalectic verse, a molossus (---) may be substituted for the last anapaest.

Acatalectic: --- | --- | --- || --- | --- | ---
 Catalectic: --- | --- | --- || --- | --- | ---

222. The *muḡatt* (الْمُجَتَّتْ), the *docked* or *amputated* has the same base as the *ḥafif*, but with the order of the component parts reversed, namely --- | --- . The changes which the feet may respectively undergo, are also the same as in the *ḥafif*. It is used only as dimeter acatalectic.

--- | --- || --- | ---

II. The Forms of the Words in Pause and in Rhyme.

223. We must next treat of the forms that the final syllables of words assume at the end of a verse; and as these are often identical with those which they take at the end of a sentence in ordinary prose, or of a clause in rhymed prose (التَّجْمِيعُ or السَّجْعُ), we shall handle the whole subject briefly in the following sections.

224. As a general rule, all final short vowels, both of the noun and verb, are dropped in prose; e. g. جَاءَ زَيْدٌ, instead of مَرَرْتُ بِزَيْدٍ; مَرَرْتُ بِزَيْدٍ, instead of صَرَبْتُ الرَّجُلَ; صَرَبْتُ الرَّجُلَ, for رَأَيْتُهُ; رَأَيْتُهُ, for مَرَرْتُ بِهِ; مَرَرْتُ بِهِ, for بِي. But in poetry it constantly happens that the vowel is retained as long, the fèthwīn of the noun disappearing at the same time; e. g. وَفِيهِمْ شَبَتِ النَّارُ, whilst fire is kindled among them; مَحِلٌّ, in times of sterility, for مَحِلٌّ. In this case, the final vowel fèthā is invariably accompanied by an ʿlif; e. g. قَرَأَ قَوْمٌ يُحْسِنُونَ الضَّرْبَا, as a people strike, who can strike well, for إِيَّاهُ يَعْغُونَا; الضَّرْبَا, him they mean, for يَعْغُونَ.

Rem. It is also allowable to double the final consonant after the elision of the vowel, as: أَحْمَرُ, for أَحْمَرُ, (أَحْمَرُ) أَحْمَرُ, for أَحْمَرُ, provided always that the penult letter has a vowel, and that the final letter is neither ʿlif with hémza (as أَلْخَطَا) nor ʿlif maksūra (أَلْعَصَا). (أَلْفَتَى).

225. The accusative termination **اَـ** generally becomes **إِـ**, both in prose and poetry, though it occasionally disappears, like the short **ـ**, as **أَصْبَحَ كَثِيبٌ**, *he was deeply grieved*, for **كَثِيبًا** (i. e. **كَثِيبًا**). The termination **نَـ** or **اَـ** in the Energetic of verbs, and in the particle **إِذَنْ** or **إِذَا**, is also changed into *ā*.

226. The feminine terminations **ةَـ**, **ةِـ**, and **ةِـ**, become **ةِـ**. The same remark naturally applies to **ةِـ** and **ةِـ**, whether masculine or feminine; e. g. **حَمْرَةٌ**, for **حَمْرَةٌ** (name of a man). In rhyme, the **ةِـ** may also be changed into **ت**, and the final vowel retained as long; e. g. **وَأَهْلُكَ** **وَأَهْلُكَ**, whilst your family are at *el-Livā* and *el-Hilla*, for **فَالْحِلَّةِ**.

227. Nouns ending in **يَـ** simply drop the *tènwin*; e. g. **فَتَى** becomes **فَتَى** or **فَتَا**. Those ending in **ـ** drop the *tènwin*, and either resume the third radical or not, at pleasure; **قَاضٍ**, for example, may become either **قَاضِي** or **قَاضٍ**, **جَوَارٍ** either **بِقَاضِي**, or **بِقَاضٍ** (plur. of **جَارِيَةٌ**, *a girl*) either **جَوَارِي** or **جَوَارٍ**, **مَعَانٍ** (plur. of **مَعْنَى**, *meaning*) either **مَعَانِي** or **مَعَانٍ**. The accusative singular merely loses the *tènwin*, e. g. **قَاضِيًا** (and not **قَاضِي**) for **قَاضِيًا**; the accusative of the broken plural drops the final vowel in prose, but may retain it as long in poetry, e. g. **مَوَالِي** for **مَوَالِي** (accus. of **مَوْلَى**, *a client*), in rhyme also **مَوَالِيًا**.

Rem. If a word ending in **ـ** has lost another radical besides

the final **و** or **ي**, the only pausal form admissible in the nominative and genitive is that which ends in the long vowel; e. g. **مُرٍ**, participle active IV. of **رَأَى**, *to see*, can become only **مُرِي**, never **مُرْ**.

228. The long vowels **اَ**, **يَ**, **يَ**, and **وَ**, usually remain unchanged; as **يَغْزُو**, **يَرْمِي**, **حُبْلَى**, **غَزَا**, **قَتَلَا**. In nouns derived from radicals third **و** or **ي**, the omission of final **يَ** is allowed in the nominative and genitive, as **الْمُتَعَالَى**, **الْتَّنَادَى**, **الْقَاضِي**, **الْتَّنَادُ**, **الْقَاضُ**; the accusative, however, admits only the form **الْقَاضِي**, etc.

Rem. a. The interrogative pronoun **مَا**, when governed in the genitive by another word, is shortened in pronunciation, and often in writing, to **مَ**, especially when used interrogatively. In pause, if governed by a noun, it takes the **هَاءُ التَّوْفِيفِ** (see §. 300), as **مِثْلُ مَهْ**, **اِقْتِضَاءُ مَهْ**; but if governed by a preposition, it may also drop its final vowel, as **بِمَهْ** or **بِمَ**, **عَمَهْ** or **عَمَ**, **لِمَهْ** or **لِمَ**, **حَتَّامَهْ** or **حَتَّامَ**.

Rem. b. The genitive and accusative suffixes of the first personal pronoun, **يَ** and **نِي**, have several pausal forms, namely, in prose **يَ** or **يِيَّ**, **نِي** or **نِيَّ** (see §. 300), and in poetry also **يَا**, **نِيَا**; besides which, the long vowel may be altogether omitted, as **بَالِي**, **أَكْرَمَنِي**, **فَاتَّقُونِي**, **بَالُ**, **أَكْرَمَنْ**, **فَاتَّقُونْ**.

Rem. c. In rhyme the long vowels **يَ** and **وَ** are often expressed merely by *késra* and *damma*, as **يَدٍ** for **يَدِي**, **صَنَعُ** for **صَنَعِي**, **صَنَعُوا** or **صَنَعُوْ**. This is done for the purpose of preserving the uniformity of the **حَاشِيَّة** or *fringe* (i. e. the succession of rhyming syllables) throughout a poem.

229. When the penult letter of a word has no vowel, the vowel of the final letter may be transferred to it in pause; as **بَكْرٌ**, **ضَرْبَةٌ**, **اضْرِبْ**, **بِكْرٌ**, **النَّقْرُ**, **بَكْرٌ**, for **بَكْرٌ** (**بَكْرٌ**), **ضَرْبَةٌ**, **اضْرِبْ**, **بِكْرٌ**, **النَّقْرُ** (**النَّقْرُ**). With regard to the vowel *fethā*, however; the grammarians are not agreed, some allowing the transference in all cases, e. g. **الْبَكْرُ** for **الْبَكْرُ** (**الْبَكْرُ**); others limiting it to the case in which the final consonant is *ēlif* with *hēmza*, as **الْحَبَّاءُ** for **الْحَبَّاءُ** or **الْحَبَّاءُ**. This transference is technically called **النَّقْلُ**.

Rem. The **نَقْلٌ** is forbidden when it would give rise to a form that has no example in the language. For instance, there is no substantive of the form **فَعْلٌ**, and therefore we must not say in pause **الْعِلْمُ** (**الْعِلْمُ**). Some grammarians, nevertheless, allow this form when the third radical is *ēlif* with *hēmza*, as **الرِّدْءُ** (**الرِّدْءُ**), whilst others recommend the change of the damma into *késra*, pronouncing **الرِّدْءُ** or **الرِّدْءُ** instead of **الرِّدْءُ** or **الرِّدْءُ**.

230. Indeclinable words, ending in a vowel, take in their pausal form a final *hā*, technically called the **هَاءُ** **الْوَقْفِ** or **هَاءُ السَّكْتِ**, *the hā of pause or of silence*; e. g. **ثُمَّ**, **كَيْفَ**, for **ثُمَّ**, **كَيْفَ**. The same letter is added to verbal forms in which both the first and third radicals have disappeared; as **قِ** for **قِ** (imperat. of **وَقَى**), **لَمْ يَفْ** for **لَمْ يَفْ** (jussive of **وَفَى**); also **رَ** for **رَ**, and **لَمْ يَرْ** for **لَمْ يَرْ**, imperat. and jussive of **رَأَى**. It may also be appended to those in which only the third radical is dropped; as **إِرْمَ** for **إِرْمَ** (imperat. of **رَمَى**), **لَمْ يَغْرَ** for **لَمْ يَغْرَ** (jussive of **غَرَا**), **إِقْتَدِ**, **لَمْ يَغْرَ** for **لَمْ يَغْرَ** (jussive of **غَرَا**).

for اِقْتَدِ (imperat. VIII. of قَدَا). We likewise find it added to مَا, the shorter form of the interrogative pronoun مَا (see §. 228, rem. a); and to —ى and نِى, the older forms of the genitive and accusative suffixes —ى and نِى (see §. 228, rem. b).

Rem. a. The هَاءُ الْوَقْفِ is never added either to nouns, or to the perfect of verbs, or to adverbs ending in *u* (see Vol. I. §. 363), with the single exception, it is said, of مِنْ عُلٍّ for عُلٍّ. The Arabs do not say مِنْ بَعْدِهِ, لَا رَجُلَهُ, يَا رَجُلَهُ, قَتَلَهُ.

Rem. b. The ordinary pausal forms of أَنَا and هُوَ are أَنَا and هُوَ, but we also find أَنَا (see Vol. I. §. 89, 1, rem. b.) and هُوَ. — هُوَلَا and هُهُنَا are likewise used instead of the common هُوَلَا and هُهُنَا.

III. Poetic Licenses.

231. The Arab poets allow themselves a certain latitude, both as to the forms of words and the construction of sentences. We shall here confine ourselves chiefly to the illustration of some of the principal licenses which fall under the former of these two heads.

232. The poet may find himself obliged, by the exigencies of metre or rhyme (ضُرُورَةُ الشَّعْرِ, *poetical necessity*), to make some slight change either in the *consonants* of a word, or in its *vowels*.

233. Under the former of these divisions we include *a*) the various affections of the letter **ا**, *b*) irregularities in the use of the *tèsdîd*, *c*) the employment of ancient uncontracted forms instead of the more modern contracted ones, and *d*) the suppression of the letter **ن** in certain nominal and verbal forms.

a. Affections of the letter **ا** *Elif*.

234. *Elif* with *hêmza* (**أ**) may be affected in several different ways.

1. It may be totally absorbed by a preceding vowel, like the **أ** *الف الوصل* (vol. I. §. 19); e. g. **أَلَا أَدْبَغُ**, convey the news, for **أَلَا أَدْبَغُ**, imperat. IV. of **بَلَّغَ**; **وَأَبْشِرْ**, and rejoice, for **وَأَبْشِرْ**, imperat. IV. of **بَشَرَ**; **مُحْجِرُ أَمِّ عَامِرٍ**, he who gave shelter to 'Umm 'Āmir (a name for the hyaena), for **مُحْجِرُ أَمِّ**, **هَلْ رَأَيْتَ**, hast thou seen? for **رَأَيْتَ**; **دُوَّ الشَّنَانِ**, one who hates, for **الشَّنَانِ** (**الشَّنَانِ**); **إِنْ تَنْصِفُونَا يَا مَرْوَانَ**, if ye do us justice, O family of Marwān, we will draw near (to you), for **يَا آلَ** (**آلَ**); **فِي رُؤْسِهَا**, on their heads, for **رُؤْسِهَا**; **مَسَاءَ**, from **مَسَاعِي**, my hurt, for **مَسَاتِي**.

2. When preceded by a vowelless consonant, the vowel of the **أ** may be transferred to that consonant, as in the case of **مِنْ** and **مَنَ**, when followed by the article (Vol. I. §. 20, 4), **يَرَى** for **يَرَى** (Vol. I. p. 140), and the like. Examples: **لَوْ أَنَّ**, if that, for **لَوْ أَنَّ**; **مِنْ أَجْلِكَ**, on thy account, for **مِنْ أَجْلِكَ**; **عَنْ أَجْلِهَا**, from her hills,

for *عَنْ أَجْلِهَا*; *مِنْ أَنْ يَلْقَيْنَهُ*, *from meeting him*, for *إِنْ أَغْرُ زُبَيْدًا*; *مِنْ أَنْ* *if I make a raid upon Zubèid*; *نِزَارٌ أَوَّلُو السَّدَادِ*, *the upright Nizar* (pron. *Nizār-ū-nū-lus*), for *يَا دَارًا أَمْسَى دَارِسًا رَسْمَهَا*; *أَوَّلُو*, *O house, whose site has become desolate!* (pron. *dā-rā-nam*), for *أَمْسَى*; *مِنْ آلِ أَبِي مُوسَى*, *of the family of 'Abū Mūsā*, for *مِنْ آلِ* (*آلِ*); *فَقُلْ إِذَا* (*آلِ*); *لِلْمَنَآيِ النَّآيِ*, *say then to the enemy who now aims at doing mischief* (pron. *nāwī lāna*, see Vol. I. §. 20, 2), for *بَيْنَ الزَّوْجِ وَالْمَرْتِ* (*الْآنِ*); *الْآنِ* (*الْآنِ*); *بَيْنَ الزَّوْجِ وَالْمَرْتِ*, *between husband and wife*, for *الْمَرْأَةِ*.

Rem. In this case, the *ā* is sometimes assimilated to a preceding *ī* or *ū*; e. g. *فَلَمْ يُغْنِ الْبُكَاءُ عَلَيْكَ شَيْئًا*, *but to weep over thee was of no avail*, for *شَيْئًا*.

3. *ā*, preceded by a vowel,* may also be converted into the letter of prolongation that is homogeneous with that vowel; e. g. *فَلَمْ يَجِدْ عِنْدَهُ النَّصْرَ الَّذِي سَأَلَ*, *but he did not find with him the help that he demanded*, for *سَأَلَ*; *وَإِنَّا عَلَى وَفَارٍ*, *I obeyed them, though I was in haste*, for *وَإِنَّا*. This is most frequent when *ā* is the third radical of a word, in which case the word virtually becomes third *ū* or *ī* (compare Vol. I. §. 132, rem. *a*). For example, in verbs, *لَا هَنَّاكَ*, *may it do thee no good!* for *هَنَّاكَ*; *فَمَنْ أَذْبَاكَ*, *who told thee?* for *أَذْبَاكَ*; *وَأَبْطَأَ*, *and it delayed*, for *أَبْطَأَ*; *أَدَارِي*, *III. of دَرَا*, *تُرْجِعُ*, *for دَرَا*; *أَدَارِي*, *IV. of رَجَأَ*; and in nouns, *رَشَا*, *thirst*, *ظَمًا*, *أَجَا*, *a fawn*, *رَشَا*, *the name of a mountain*, for *ظَمًا*, *قَارٍ*, *a reader*, for *قَارٍ*, *participle of قَرَأَ*.

4. Ēlif with hēmza and ḡẓm (إ) is constantly changed by the poets into the letter that is homogeneous with the preceding vowel; e. g. أَلْفَالُ, *the omen* (for أَلْفَالُ), rhyming with أَقْفَالُ (plur. of قُفْلٌ); أَلرَّائِسُ, *of the head* (for أَلرَّائِسُ), rhyming with أَلنَّاسِ; أَلرُّودُ, *of the tender* (for أَلرُّودُ), rhyming with أَلسُّودِ (plur. of أَسْوَدٌ); ذِيبُ, *a wolf*, (for ذِئْبُ), rhyming with رَبِيبُ.

235. Ēlif mēmūdā (see Vol. I. §. 23, rem. a) is not unfrequently changed into Ēlif maksūra; e. g. أَلسَّمَاءُ, *the sky*; بَلَاءٌ, for بَلَاءَةٌ, *a misfortune*; قَفْرًا or قَفْرِي, *desert, desolate*, for قَفْرَاءَ, fem. of أَقْفَرٌ; أَشَاءُ, for أَشَاءُ, *I wish*, 1. pers. sing. Imperf. Indic. of شَاءَ.

236. The Ēlif u 'l-waṣl (vol. I. §. 19, rem. e) is often retained in poetry, where it would naturally be elided in prose; e. g. وَاصْبِرِي, *be patient*, for وَاصْبِرِي; كَمَنْ إِقْتَادَ, *like one who leads*, for كَمَنْ أَقْتَادَ; فِي الْبَدَلِ وَالْإِمْتِنَاعِ, *in bestowing and withholding*, for وَالْإِمْتِنَاعِ; وَأَنْتَ لِشَاتِنَا ابْنُ رَبِيبٍ, *and thou wast a fosterchild of our sheep*, for لِشَاتِنَا ابْنُ; إِذَا جَاوَزَ الْإِثْنَيْنِ سِرًّا, *when a secret goes beyond two*, for

b) Irregularities in the use of the Tēsdīd.

237. The necessary tēsdīd is occasionally dropped; e. g. أَيُّهَما, for أَيُّهُمَا, *which of them*; فَلَوْ أَنَّكَ, *if that thou*, for فَلَوْ أَنَّكَ; أَيُّهَا السَّائِلُ عَنْهُمْ وَعَنِّي, *O thou that askest after them and after me!* for وَعَنِّي.

238. Sometimes too the *tèsdîd* is introduced where it would be inadmissible in prose, through a false application of the pausal form mentioned in §. 224, rem.; e. g. يُحِبُّ الْخُلُقَ الْأَصْحَمَا, for اَلْكَلْدِ, *the breast*; اَلْأَصْحَمَا, acc. sing. of أَصْحَمٌ; *he likes a stout figure*, for فِي مِرْوَدِهَا, *on her bodkin* (for applying *kohl* to the eyes), for فِي الطَّوْلِ; *in the tether*, for فِي الطَّوْلِ.

c. Uncontracted Forms for contracted ones.

239. These are most common in the case of radicals in which the second and third letters are identical (vol. I. §. 119), and occur in both the verb and the noun; e. g. وَإِنْ لَمْ تَقْتُلِيهِ فَأَلْيَمِي, *though they be stingy*, for ضَنُّوا; *and if thou dost not (actually) kill him, yet come near it*, for وَيَذِمُّ, *and he is blamed*, poetic form in rhyme and that for وَيَذِمُّ; وَلَا يَجْلُدُ الْأَمْرُ الْأَدَى هُوَ حَالِدٌ, *what he loosens cannot be bound fast, and what he binds fast cannot be loosened*, for الْحَمْدُ لِلَّهِ الْعَلِيِّ الْأَجَلِّ; يُحَدُّ and حَالٌ, *praise belongs to God, the exalted, the glorious*, for الْأَجَلِّ. Compare, in Hebrew, קָדַשׁ, קָדַשׁוֹ, and similar forms.

240. The poets also use the uncontracted forms of nouns derived from radicals third و, and ي, instead of the contracted (see Vol. I. §. 167, II. 2); e. g. مَوَالِي كَكِبَاشِ الْعُوسِ, *freedmen as fat as rams of the kind called us*, for لَا بَارَكَ اللَّهُ فِي الْغُرَانِي; مَاضٍ, *not past*, for مَاضِي; مَوَالٍ,

may God not bless the women! for كَجَوَارِي يَلْعَبْنَ فِي الْغَوَانِي, like girls sporting in the mead. فِي الْعَجْرَاءِ

Rem. It sometimes happens that the usual accusative form فَعَالِي is incorrectly transferred to the genitive; e. g. وَلَوْ كَانَ عَبْدُ اللَّهِ مَوْلَى هَجَرْتُهُ وَلَكِنَّ عَبْدَ اللَّهِ مَوْلَى مَوَالِيَا were 'Abdu'llāh a freedman, I would lampoon him, but 'Abdu'llāh is merely a freedman's freedman, for مَوْلَى مَوَالٍ.

d. Suppression of the letter ن in certain Nominal and Verbal Forms.

241. This is a license of which the poets but rarely avail themselves, but it occasionally occurs in the dual and plural of nouns, and in the jussive and energetic of verbs; e. g. هُمَا خُطَّتَا أَمَّا إِسَارٌ وَمِنَّةٌ وَأَمَّا دَمٌ, these are the alternatives, either captivity and quarter, or bloodshed, for أَبْنَى كُلَيْبٍ إِنَّ عَمِّيَ اللَّذَا قَتَلَ الْمُلُوكَ وَفَكَكَ الْأَغْلَالَ; خُطَّتَانِ ye Bènū Kulèib, 't was my two uncles who slew kings and burst asunder the yokes (of captives), for اللَّذَانِ; هُمَا كَنَفَا الْأَرْضَ اللَّذَا لَوْ تَزَعَزَعَا, these are the two pillars of the earth, which, if they are shaken, for اللَّذَانِ; إِنَّ الْأَذَى; حَانَتْ بِفَلَجٍ دِمَاؤُهُمْ لَا تُهَيِّنَ الْفَقِيرَ عَلَيْكَ أَنْ تَرَكَّعَ يَوْمًا; الَّذِينَ at Fèlg, for الَّذِينَ; وَالَّذَهُرُ قَدْ رَفَعَهُ may one day be cast down, when Fortune has lifted him up, for تُهَيِّنَنَّ; اضْرَبْ عَنْكَ الْهُمُومَ إِنَّ طَرَقَتْ; تُهَيِّنَنَّ sad thoughts from thee, if they come by night, for اضْرِبَنَّ;

and more frequently *يَكُنْ*, *تَكُنْ*, *يَكُنْ*, for *يَكُنْ*, *تَكُنْ*, *يَكُنْ*, jussive of *كَانَ*.

Rem. a. The same elision of ن occurs in the particle *لَكِنْ*, but; e. g. *وَلَاكِ أَسْقِنِي*, but give me to drink.

Rem. b. On the contrary, some poets have even dared to add the energetic ن to the perfect and participle of the verb; e. g. *دَامَنَّ سَعْدُكَ إِنْ رَحِمْتَ مُتَيْمًا*, may thy good fortune last, if thou hast compassion upon one enslaved (by love), for *أَقَاتِلَنَّ أَحْضِرَ دَامَ*, *أَقَاتِلُ*, will he say, Bring in the witnesses? for *الشُّهُودَا*.

242. Other letters, and even whole syllables, are sometimes dropped under the pressure of metrical necessity. For example, a) at the beginning of a word: *لَانَ* for *الَانَ* (compare §. 234, 2), as in the halfverse: *فَبُحْ لَانَ مِنْهَا بِالَّذِي*, so now disclose in regard to her what thou mayest disclose; *لَاهِ* for *لِلَّهِ*, as: *لَا أَفْضَلَتْ*, what a man thy cousin is! thou dost not surpass me in noble qualities (compare §. 54, 2, rem c); *لَاهُمْ* for *اللَّهُمَّ*, as: *لَا إِلَهَ إِلَّا أَنْتَ قَبْلَتْ حَجَّتِجْ*, O God! if thou hast accepted my pilgrimage (rare pausal form for *حَاجَّتِي*); *تَقْوَا* for *اتَّقُوا*, imperat. VIII. of *وَقَى*, as: *تَقْوُهُ أَيُّهَا الْفَتَيَانُ*, fear him (God), O young men! b) In the middle of a word: *إِسْطَاعَ* (X. of *طَوَعَ*), imperf. *وَلَوْ أَنَّيَ أَطْطِعُ يَوْمَ حِمَامِهِ*, *يَسْتَطِيعُ*, *إِسْتَطَاعَ*, *يَسْتَطِيعُ*, as: *لَقَاتَلْتُ عَنْهُ*, and had I been able, on the day of his death, I would have fought in his defence. c) At the end of a word: *مِلْمَالٍ* (also written *مَالٍ*) for *الْمَالِ*

(see vol. I. §. 358, rem. *c*), as: فَمَا أَبْقَتْ إِلَّا يَامَ مِلْمَالٍ عِنْدَنَا, *Fate has left (lit. the days have left) no wealth in our possession*; مِنْ الرِّزْقِ عَلَى الْمَاءِ (or عَلَ مَاءٍ), for *mir-rizki*, for مِنَ الرِّزْقِ; and even عَلَى النَّبِيِّ, '*an-nabi*, for عَنْ فُلَانٍ عَنْ فُلٍ عَلَى النَّبِيِّ (owing to the vocative form يَا فُلُ, §. 38, 1, rem. *c*, 3).

Rem. The following are specimens of even still more violent abbreviations: الْمَنَا for الْمَنَارِلُ, as in the halfverse of Lébîd; دَرَسَ الْمَنَا بُتَالِعَ فَأَبَانَ, *the dwellings are desolate at Mutālî' and 'Abân*; and also for الْمَنَايَا (plur. of الْمَنِيَّةُ), as in: نُزِيرُكَ الْمَنَا, — *will let you see death at the points of the spears*; السَّبَا for السَّبَابُ (plur. of سَبِيَّةٌ), used by Alkama in the line: مُفَدَّمٌ بِسَبَا الْكَتَّانِ مَلْثُومٌ, *having its mouth covered and enwrapped with strips of linen*; الْحَبَا for الْحَبَابُ, as in the words of 'Ibn Durêid: أَوْزَى بِهَا نَارَ الْحَبَا, *he strikes out of them small sparks of fire*; الْحَمَى, used by 'el-Aggâg for الْحَمَامُ, in the halfverse: قَوَاطِنًا مَكَّةَ مِنْ وَرَقِ الْحَمَى, *the slate-coloured doves that inhabit Mekkâ*; الْعِنَا for الْعِنَانُ, in the words: حَتَّى إِذَا أَعْيَيْتُ, *till, when I was exhausted, I slackened the reins*; and even رَأَى for رَجِمَ, *the womb* (see 'el-Makkarî, tom. I. p. 435, l. 11, and tom. II. p. 200, l. 8), and مَرَّ for مَرَحَبًا, according to one rendering of the line: فَلَمْ يَقُمْ إِلَّا بِمَقْدَارٍ أَنْ قُلْتُ لَهُ أَهْلًا وَسَهْلًا وَمَرَّ, *but he stopped only for the space of time that I could say, Welcome* (others think that وَمَرَّ is here nothing more than the usual pausal form of وَمَرَّ, *and passed on*).

243. Under the second of the two heads mentioned in

§. 232, namely, poetic licenses in regard to the *vowels* of a word, we include *a*) the lengthening of a short vowel in the middle of a word; *b*) the shortening of a long vowel; *c*) the suppression of a short vowel; *d*) the addition of a final vowel to certain verbal and pronominal forms, and to some particles; and *e*) the irregular use of the *tênwîn* and other case-endings in the noun.

a) The lengthening of a short vowel in the middle of a word. .

244. This is technically called *الْإشْبَاعُ*, *filling full* or *saturation*, and is not uncommon with the vowels *a* and *i*, rarer in regard to *u*. Examples: *يَنْبَعُ*, for *يَنْبَعُ*, in the halfverse of Antara: *يَنْبَعُ مِنْ ذِفْرَى غَضُوبٍ جَسْرَةٍ*, *flows from behind the ears of a fierce, bulky she-camel*; *الْكَلْكَالُ*, for *الْكَلْكَدُ*, in the words: *قُلْتُ وَقَدْ خَرَّتْ عَلَى الْكَلْكَالِ*, *I said, after she had fallen upon her breast*; *مُنْتَرَحٌ*, for *مُنْتَرَحٌ*, in the hemistich: *وَمِنْ ذِمِّ الرِّجَالِ يُمْنَتَرَحٌ*, and (art thou) *far removed* (i. e. quite free) *from the blame of men?* *فِيهِ مِنَ الدَّهَبِ الْإِبْرِيزِ*, for *عَمُودٌ*, in the halfverse: *فِيهِ مِنَ الدَّهَبِ الْإِبْرِيزِ*, *in it there is a pillar of purest gold*; *الصَّيَارِيفُ* and *نَفَى*, for *الصَّيَارِيفُ* and *الدَّرَاهِمُ*, in the hemistich: *نَفَى الدَّرَاهِمِ تَنْقَادُ الصَّيَارِيفُ*, *as the money-changers scatter the dirhems, whilst selecting (those that are of full weight)*; *مِنْ حَيْثُمَا سَلَكُوا أَذْنُو فَاَنْظُرُوا*, for *أَنْظُرُ*, in the words: *مِنْ حَيْثُمَا سَلَكُوا أَذْنُو فَاَنْظُرُوا*, *I draw near to whatever place they go and look (at them).*

b) The shortening of a long vowel.

245. This may take place either in the middle or at the end of a word. Examples in the middle of a word: قَتَمَ, for قَتَامَ, as in the words: فِي قَتَمَةٍ, *in its dust or its darkness*; عَوَارُزُ, plur. of عَوَّارٌ, *a mote in the eye*, مَقَاصِرُ, plur. of مَقْصُورَةٌ, *a cell or chamber*, for عَوَاوِيزُ, مَقَاصِيرُ, and the like; هَذَا (- -), instead of هَذَا (- -), as in the halfverse: إِلَى كَمْ هَذَا آلِهَجْرَانُ فِي كُلِّ لَيْلَةٍ, *how long shall this estrangement last every night?* أَلَلَّه (- - -), for أَلَلَّه (- - -), as in the hemistich: أَلَّا لَا بَارَكَ اللَّهُ فِي سُهَيْلٍ, *may God not bless Suhêil!* and, with double license, كَتَنُ, for كَتَانُ, in the words: بَيْنَ الْحَرِيرِ وَبَيْنَ الْكَتَنِ, *partly silk and partly linen*. Examples at the end of a word: النَّوَاحِ, for النَّوَاحِي, as in the hemistich: كَنَوَاحٍ رِيَشٍ حَمَامَةٍ نَجْدِيَّةٍ, *like the tips of the feathers of a dove of Nêjd*; أَلَايِدِ, for أَلَايِدِي, as in the words: دَوَامِي أَلَايِدِ, *with their fore-feet bleeding*; عَنِ النَّاسِ أَفْرَادًا وَأَثْوَابًا, for عَنِ النَّاسِي, as in the words: عَنِ النَّاسِ أَفْرَادًا وَأَثْوَابًا, *from one who forgets robes and garments*. The 1. pers. plur. of the Perfect, قَتَلْنَا (- - -), is also sometimes shortened into قَتَلْن (- - -), but the *êlif* is usually retained in writing, in order to distinguish it from the 3. pers. plur. fem.

c) The suppression of a short vowel.

246. This license is of most frequent occurrence in the case of the very few nouns of the form فِعْلٌ (becoming

فَعَلٌ), and of verbs of the forms فَعِلَ and فَعَلَ (becoming فَعَلٌ, see vol. I. §. 183, rem. b); e. g. كَمَا اسْتَرْفَضْتُ حَيْلٌ, *as horses scatter camels by their charge* (for الْإِبِلَا); وَإِنْ أَفْجَعُ يَضْجَرُ كَمَا ضَجَرَ بَارِلٌ مِنَ الْإِبِلِ; (for الْإِبِلَا); دَبِرْتُ صَفْحَتَاهُ وَكَاهِلُهُ, *and if I lampoon him, he cries out, like a two year old camel whose sides and withers are galled* (for ضَجَرَ, الْإِبِلِ, and دَبِرْتُ). Rarer instances are exemplified by رَجُلٌ, for رَجُلٌ, as in the halfverse: فَقَدْ كَانَ رَجُلًا وَكُنْتُمْ رِجَالًا, *for he was a man, and ye are men*; and الْكُبَرَى, for الْكُبَرَى (plur. of الْكُبَرَى), in the words: هِيَ الْأَنْفُسُ الْكُبَرَى الَّتِي, *these are the great souls which*. — The suffix pronoun of the 1. pers. sing., يَ, may be suppressed in rhyme, as بَالٍ, for بَالِي, *my heart*, in the first verse of ʿġ-Tanfarānī's kašīda, which rhymes with رَالَ, for زَالَ, *has passed away*.

Rem. The poets also take the contrary liberty of adding a supplementary vowel in the nominal form فَعَلٌ, using, for example, اِطْلُ, for اِطْلُ, *flank*, and جِلْدٌ, for جِلْدٌ, *skin*.

d) The addition of a final short vowel to certain verbal forms and to some particles.

247. The vowel *kēsr* is frequently added in the rhyme to the 3. p. sing. fem. of the Perfect, the 2. p. sing. masc. of the Imperative, and those persons of the Jussive that end in a consonant. E. g. أَنَاخُوا الْمَطَايَا قَدْ أُمِلَّتْ وَكَلَّتْ, *they made the camels lie down, that were tired and weary* (for

يَقُولُونَ لَا تَهْلِكْ أَسَى وَتَجِدْ; *they say, Do not die of grief, but bear it like a man* (for تَجِدْ); وَإِنْ يَأْتِكَ الْأَعْدَاءُ بِالْجَهْدِ أَجْهَدْ *and if the foe come upon thee, I will do my very best* (for أَجْهَدْ).

Rem. The vowel preceding the final consonant may have been originally long, and only shortened because of its being in a shut syllable, but it is, nevertheless, not restored after the addition of this kèsra. For example: غَرَّتْ (for غَرَاتٌ, 3. p. sing. fem. Perf. of غَرَا, vol. I. §. 166, rem.) becomes غَرَّتْ, not غَرَاتٍ طَرَّ (for طَيْرٌ, 2. p. sing. masc. Imperat. of طَارَ, vol. I. §. 152) becomes طَرَّ, not طَيْرِي; أَنَّمْ (for أَنَامٌ, 1. p. sing. Jussive of نَامَ, vol. I. §. 151) becomes أَنَّمْ, not أَنَامٌ.

248. The same license is allowable in the case of particles that end in a consonant, particularly such as are monosyllabic; e. g. لَمَّا تَزَلْ بِرِحَالِنَا وَكَانَ قَدْ; *they (the camels) have not yet moved off with our saddles, but it is as good as done* (namely, وَكَانَ قَدْ زَالَتْ, *but it is as if they had already moved off*); أَحَبَّابَ أَنْفُسِنَا كَمْ ذَا النَّوَى وَكَمْ; *beloved of our souls, how long will this absence continue? how long?*

Rem. The reader may here be reminded that, instead of the ordinary pronominal forms هُمْ, أَنْتُمْ, and كُمْ, and the verbal form فَعَلْتُمْ, the poets constantly make use of the archaic هُمُ, أَنْتُمُ, فَعَلْتُمُ. The final vowel is in these cases more usually long than short.*) When هُمْ is changed into هِمُ, either هِمُ or هِمِ may be used.

*) The quantity of the singular suffix ُ is also doubtful.

e) The irregular use of the *tènwin* and other case-endings in the noun.

249. The poets constantly use the triptote inflection of a noun, when the diptote inflection alone is admissible in prose. This remark applies equally to the singular and the broken plural. Examples of the singular: *تَضَوَّعَ مِسْكَ بَطْنُ*, *the vale of Nāmān is scented with musk, if Zèinèb walks in it amid (her) perfumed attendants* (for *زَيْنَبُ*); *قَالُوا يَزُورُكَ أَحْمَدُ وَتَزُورُهُ*, *they say, 'Ahmed visits you and you visit him* (for *أَحْمَدُ*); *يَسْقِيهِمْ ذُو مِرَّةٍ أَحْوَرُ*, *a smart black-eyed (page) hands them wine* (for *أَحْوَرُ*); *قَدْ قَالَ شَاعِرُ كِنْدَةٍ فِيمَا مَضَى*, *the poet of (the tribe of) Kinda has said in olden time* (for *كِنْدَةٌ*); *تَقُولُ سَلِ الْمَعْرُوفَ يَحْيَى بْنُ أَكْثَمَ*, *you say, Ask largesse of Yahyā bin Èktèm* (for *أَكْثَمَ*); *وَنَبَّهْتُ عُثْمَانَ لِدَفْعِ خُطُوبِهِ*, *and I warned Othmān to repel the dangers that threatened him* (for *عُثْمَانُ*); *وَنَسِيتَ أَنَّ اللَّهَ أَخْرَجَ آدَمَ*, *and thou forgettest that God turned Adam out of it* (for *آدَمَ*). Examples of the broken plural: *إِلَّا وَهُمْ شُرَكَاءُ فِي دِمَائِهِمْ*, *but they are companions in (shedding) their blood* (for *شُرَكَاءُ*); *عَجَائِزٌ مِثْلُ الْأَفَاعِي خُبْسًا*, *old women, like vipers, five in number* (for *عَجَائِزٌ*).

250. On the contrary, the *tènwin* is sometimes suppressed in cases where it could not be dispensed with in prose; e. g. *فَمَا كَانَ حِصْنٌ وَلَا حَابِسٌ يَفُوقَانِ مِرْدَاسَ فِي تَجَمُّعٍ*, *neither Hisn nor Hābis surpassed Mirdās in any assembly* (for

عَمَرُو آلَ ذِي هَاشِمٍ الثَّرِيدَ لِقَوْمِهِ; (مِرْدَاسًا) *Amr, who broke up (bread to make) soup for his people* (for عَمَرُو آلَ ذِي هَاشِمٍ, but there is another reading, عَمَرُو الْعُلَى هَاشِمٍ, *the noble Amr broke up*); فَالْفَيْئَةُ غَيْرَ مُسْتَعْتَبٍ وَلَا ذَاكِرِ اللَّهِ إِلَّا قَلِيلًا, *and I found him not seeking (the Lord's) favour, and seldom thinking upon God* (for ذَاكِرِ); وَحَيِّ مُحَارِبٍ الْأَبْطَالُ قَدَمًا, *and the tribe of Mohārib, heroes of old* (for مُحَارِبٍ); كَسَنُورٍ مَغْلُوبٍ يَصُولُ عَلَى الْكَلْبِ, *like an overmatched cat that springs at the dog* (for كَسَنُورٍ); عَلَى جِسْمٍ مُصْفَرٍّ مِنَ التَّبَرِّ; (كَسَنُورٍ) *upon a yellow body, smoother than gold* (for جِسْمٍ, and أَمْلَسَ in rhyme for أَمْلَسَ, instead of أَمْلَسَ, §. 249).

251. The genitive plural in *—* يِن is sometimes changed in the rhyme into *—* يِن; e. g. وَقَدْ جَاوَزْتُ حَدَّ الْأَرْبَعِينَ, *seeing that I have already passed the limit of forty years* (for الْأَرْبَعِينَ); لَا بَارَكَ اللَّهُ فِي بَضْعٍ وَسِتِّينَ; (الْأَرْبَعِينَ) *may God not bless sixty and odd years!* (for وَسِتِّينَ); وَأَنْكَرْنَا زَعَانِفَ آخَرِينَ, *and we ignore the offscourings of other tribes* (for آخَرِينَ).

Rem. Still more rarely is the dual inflected by means of the final vowel fêth, instead of the usual change of *—* اِن into *—* يِن;

e. g. أَعْرِفُ مِنْهَا الْأَنْفَ وَالْعَيْنَانَا وَمَنْخَرَيْنِ أَشْبَهَا طَبَيَّانَا, *I recognize her nose and eyes, and nostrils that resemble gazelles* (for طَبَيَّيْنِ and الْعَيْنَيْنِ).

252. In verbs and nouns derived from radicals of which the third consonant is و or ي, the poets not unfrequently use the Indicative form of the Imperfect instead of the Subjunctive or Jussive, and the nominative case instead

of the accusative. Examples of the verb: **أَبَى اللَّهُ أَنْ أَسُو بِأُمِّ** *أَبَى*, God has not willed that I should be of noble descent either on the mother's or the father's side (for *أَسُو*); **فَالَيْتُ لَا أَرَى لَهَا مِنْ كَلَالَةٍ وَلَا مِنْ حَفَى حَتَّى تُلَاقِي مُحَمَّدًا**, and I swear, I will not show pity for weariness or foot-soreness of hers, until she encounters Mohammedi (for *تُلَاقِي*); **إِذَا غَرَّ أَنْ يُمَسِّي الْفَتَى فِيهِ أَوْ يَضْحَكَ**, when to spend an evening or a forenoon in it, fills one with vain delight (for *يُمَسِّي*); **أَلَمْ يَأْتِكَ وَالْأَنْبَاءُ تَنْبِي بِمَا لَاقَتْ**; (إِذَا غَرَّ الْفَتَى أَنْ يُمَسِّي فِيهِ *لَبُونُ بَنِي زِيَادٍ*, did he not bring you word—for news travels fast—of what has befallen the milch-camel of the Bènu Ziyād (for *يَأْتِكَ*)? **هَجَوْتَ زَبَانَ ثُمَّ جِئْتَ مُعْتَذِرًا مِنْ هَجْوِ** *زَبَانَ*, you lampooned Zabbān, and then you came making excuses for having lampooned Zabbān, -- (so that) you neither lampooned him nor let it alone (for *عُوجِي عَلَيْنَا يُحْيِيكَ ابْنُ عَنَابٍ*; (تَهْجُ *وَعَنْابٍ*) 'Ibn Annab will salute you, i. e. receive you with honour (for *يُحْيِيكَ*); **كَأَنَّ لَمْ تَرَى قَبْلِي أَسِيرًا يَمَانِيَا**, as if you never saw a Femenite prisoner before me (for *تَرَى*); **مَا أَفْسَهُ لَا أَنْسَاهُ آخِرَ عِشْتِي**, whatever I forget, I shall not forget him to the end of my life (for *أَنْسَهُ*). Examples of the noun: **وَمَنْ أَرَادَ النَّاسِي فِي مُصِيبَتِهِ**, and whoever seeks for consolation in his misfortunes (for *النَّاسِي*); **وَجَدْتُ مَعَالِيكَ أَصْلًا لِيُشْعِرِي**, I found thy noble qualities a subject for my poetry (for *مَعَالِيكَ*); **تَرَكْنَ رَاعِيَهُنَّ مِثْلَ الشَّنِّ**, they have left their shepherd like an old (useless) waterskin

(for رَاعِيَهُنَّ); كَانْ أَيْدِيَهُنَّ فِي الْقَاعِ الْقَرِيقِ, *as if their forefeet were on level ground* (for أَيْدِيَهُنَّ); وَلَوْ كَانَ طَاوِي, *and if he had been hungry and famished* (for طَاوِي).

253. The poets occasionally use pausal forms (see §. 223—230) out of pause. For example, رَضِيَ, for رَضِيَ, in the verse: بِسُرُورٍ سَيِّدِي أَخَذْتُهُ إِنْ رَضِيَ بِي وَبِسَمْعِي وَالْبَصَرِ, *with joy, my lord, will I wait upon him, if he be contented with me, and with my hearing and sight* (i. e. *most willingly and cheerfully*); سَلَعَنْ, for سَلَعَنْ, in the halfverse: فَسَلَعَنْ عُبَيْدُ اللَّهِ ثُمَّ أَبِي بَكْرٍ, *'Obèidu 'l-lāh ran quickly, and thereupon Bèkr held back*; هُوَ, for هُوَ, in the halfverse: فَلَا هُوَ مِنَ الدُّنْيَا مُضِيعٌ نَصِيبُهُ, *and so he does not lose his share of (the pleasures of) this world*.

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كَمَا, II. 44, 6.

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لَا, I. 362; II. 1, e, and rem. b; 1, f; 8, rem. b; 15, 7; 17, 2; 82, 4, rem. a and b; 155; 160—63; 176, g.

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لَكِنَّ, I. 367, 10; II. 36; 184, 1.

لَكَى, I. 367, 9; II. 11; 15, 2.

لَكَيْلًا, II. 11; 15, 2.

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لَمْ, I. 362; II. 12; 18.

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لَنْ, I. 362; II. 11; 15, 1, a; 156; 187, 4.

لَو, I. 20, 3; 367; II. 4; 189, and

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مَا, adv., I. 362; II. 8, rem. *b*; 131;

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7; 88; 114; 170; 172, rem. *a*.

مَا الْحَاجَّةُ, II. 42, rem. *c*.

مَا الدَّيْمُومَةُ, I. 367; II. 7; 18; 42.

مَا الرَّائِدَةُ, II. 66, rem. *a*.

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-

ADDITIONS AND CORRECTIONS.

V o l. I.

To §. 1. add the following remark.

Rem. *d.* Those letters which are identical in form, and distinguished from one another in writing only by the aid of the small dots usually called *diacritical points* (نُقْطَةٌ, plur. نُقُطٌ), are divided by the grammarians into الْحُرُوفُ الْاُنْهَمَلَةُ, the loose or free, i. e. *unpointed, letters*, and الْحُرُوفُ الْمُنْجَمَةُ, the bolted or fastened, i. e. *pointed, letters*. To the former class belong ط, ص, س, ر, د, ح, ع; to the latter ث, ب, غ, ظ, ف, ش, ز, ذ, خ. The letters ت, ب, ث and ي are generally distinguished as follows.

ب is called اَلْبَاءُ الْمَوْحَدَةُ, the د with one point (د);

ت " " اَلْتَّاءُ الْمُبْتَنَاءُ مِنْ فَوْقِهَا, the د with two points above (ت);

ي " " اَلْيَاءُ الْمُبْتَنَاءُ مِنْ تَحْتِهَا, the د with two points below (ي);

ث " " اَلثَّاءُ الْمُبْتَلَّغَةُ, the د with three points (ث).

The unpointed letters are sometimes still farther distinguished from the pointed ones by various contrivances, such as writing the letter in a smaller size below the line, placing a point below, or an angular mark above it, and the like; so that we find in carefully written manuscripts مِصْ صِ صْ; سِ سِ سِ; رِ رِ رِ; ذِ ذِ ذِ; حِ حِ حِ; طِ طِ طِ; عِ عِ عِ; etc. Also هِ or هِ by way of distinction from هِ.

§. 2. Under the letter **ا** (p. 4), delete the word *mobile*, and to the Hebrew examples add **אָהֶל**. — Under the letter **ح** (p. 6), instead of **أَهْل**, *ahl*, write **أَهْلَكَ**, *'ahlaka*.

§. 6. Rem. *a*. On p. 9, l. 7, there is a misprint of **ثَلَاثَة** for **ثَلَاثَة**. — The long vowel *ī* is in a very few instances written defectively at the end of a word; e. g. **الْحَافِ**, *el-Hāfi*, **الْعَاصِ**, *el-Āsī*, **حَذِيفَة**, *al-Īmānī*. — **أَلِيمَانِي**, *al-Īmānī*, **الْحَافِي**, *Hodēifetu 'bnu 'l-Yēmānī*, for **بْنُ أَلِيمَانِ**. — To this section add:

Rem. *b*. The letter **ح**, preceded by damma, is used by the Arabs of North Africa and Spain to indicate a final *o* in foreign words; e. g. **قَارُوه**, *Carlo*; **دُونِ بِطْرُه**, *Don Pedro*; **وَادِي آرِه**, *the river Guadiaro*.

Rem. *c*. The sound of **ا** inclines, in later times and in certain localities, from *ā* to *ē*, just as that of **ه** does from *a* to *ē* (see §. 4, 1, and §. 5, 2). This change is called **الْإِمَالَة**, *el-imala*, the inflection of the sound of *a* and *ā* towards that of *i* and *ī*. The Magribī Arabs actually pronounce *ā* in many cases as *ī*. Hence **رِكَاب** *rikāb*, **لَكِنْ** *lākin*, **بَاب** *bāb*, **لِسَان** *lisān*, are sounded *rikēb*, *lekin*, *bīb*, *lisīn*; and, conversely, the Spanish names *Beja*, *Jaen*, *Caniles*, *Lebrilla*, are written **بَجَا**, **جَيَان**, **قَنَالَش**, **لَبْرَالَة**.

§. 8, rem. *b*. The **و** of **عَمْرُو** and **عَمْرُو** is often neglected in old manuscripts.

§. 10. Add the following:

Rem. In many manuscripts a *ğezma* is placed even over the letters of prolongation **ا**, **و**, and **ي**; e. g. **قَالَ**, **صَبُّور**, **سَيِّم**.

§. 11, rem. *d*. In the oldest and most carefully written manuscripts, the form of the *tésdīd* is **ح**. Its opposite is **حَف**, i. e. **خَف** (from

مُخَفَّفٌ, *lightened, single*), e. g. سِرًّا وَعَلَانِيَةً, *secretly and openly*.

§. 11, rem. *e*. َ is used occasionally for ِ as well as ٍ.

§. 14, 1. After اَللَّيْلُ add: "or, in African and Spanish manuscripts اَللَّيْلُ."

§. 17, 2 (p. 16, line 15). Write خَطِيئَةً for خَطِيئَة.

§. 20, 4. What is here said of the preposition مَعَ is not quite accurate. The classical form is مَعَ, with final fêṭha, abbreviated in later times into مَع; but the fêṭha is always retained in the waṣl, and hence we read مَعَ آبْنِهِ مَعَ الرَّجُلِ, and not مَعِ آبْنِهِ.

§. 21, 2. Delete the words "or mother", and the example عَسَى بَنُ مَرْيَمَ, *Jesus the son of Mary*."

§. 21, 4. We also find اَلْمَاءُ اَلْآنَ (el-Kor'ân, X. 52), and the like.

§. 22. In the oldest and best manuscripts the form of the mēdda is مَد (i. e. مَد). Its opposite is قَصْر (i. e. قَصْر, *shortening*), though this is but rarely written.

§. 23, rem. *b*. For "not unfrequently" write "occasionally".

§. 23, rem. *c*. A mēdda is also written over the final vowels of the pronominal forms أَنْتُمْ, كُمْ, هُ, هِ, هِم, or هِم, and the verbal termination تُمْ, when they are used as long in poetry.

§. 23, rem. *d*. Add the following abbreviations: تَعَالَى for تَعَالَى, *may He (God) be exalted!* اَلْخ for إِلَى آخِرِهِ or إِلَى آخِرِهَا, *to the end of it*, i. e. etc.; م م, written over two words that have been erroneously transposed in a manuscript, for مَوْخَرٌ, *to be placed last*, and مَقْدَمٌ, *to be placed first*. — On the margin of Mss. we often find words with the letters

and ^ص over them. The first of these indicates a variant, and stands for ^ن ^{نُسْخَة}, a copy, another manuscript; the second means that a word has been indistinctly written in the text, and is repeated more clearly on the margin (^س ^{بَيَان}, explanation); the third implies that the marginal reading, and not that of the text, is, in the writer's opinion, the correct one (^ص ^{صَحَّ}, it is correct, or ^س ^{تَحْصِيح}, correction, emendation). Written over a word in the text, ^ص ^{صَحَّ} stands for ^ص ^{صَحَّ}, and denotes that the word is correct, though there may be something peculiar in its form or vocalization.

§. 26. Add to the examples: ^ن ^{أَفْلَاطُون}, *Πλάτων*, Plato.

§. 45, rem. c. Compare the Hebrew ^{יָמִין}, to go to the right (^{יָמִין}), and ^{שְׂמאל}, to go to the left (^{שְׂמאל}). — To the general remarks add at the end:

These, however, are treated in Arabic as quadrilaterals, imperf. ^{مُهَيِّئ} or ^{مُهَرِّق}, nom. patient. ^{يُهَيِّئ} or ^{يُهَرِّق}.

§. 50. Additional examples: ^{تَحَادَعَ}, to pretend to be deceived; ^{تَبَارَضَ}, to pretend to be sick.

§. 53. General Rem. The original vowel *a* is sometimes retained in Hebrew, under the influence of an initial guttural; as ^{נֶעְשָׂה}, ^{נִחָזָה}.

§. 59. Additional examples: ^{أَرَبَدَّ}, to be ash-coloured, to be gloomy; ^{أَرَفَضَ}, to flow freely (of tears); ^{أَرَقَدَّ}, to make great haste; ^{أَشَعَان}, to be dishevelled (of hair).

§. 65. Additional example: ^{أَسْتَقْضَى}, to appoint as *kādī* or magistrate (^{قَاضٍ}).

§. 89. 1, rem. b. For "often" read "almost always."

§. 91, rem. After the word ^{يَبْلُغُ} insert as additional examples: ^{طَعَنَ}, to thrust, stab, ^{يَطْعُنُ}; ^{قَعَدَ}, to sit, ^{يَقْعُدُ}.

§. 120. A very few of the verba med. rad. gemin. remain uncon-

tracted; at least the Kāmūs specifies such forms as رَكَتِ السَّمَاءُ, *a small thick rain fell*; ضَمِبَتِ الْأَرْضُ, *the spot abounded with lizards*; لَحَتِ الْعَيْنُ, *the eye is sore*.

§. 120, rem. a, 1. Add to the examples, رَدَّتْ for رَدَّتْ.

§. 133. The rule requires some alteration. Read:

In the same way, ا passes into و or ي, when it is pronounced with damma or kèsra, and preceded by fèlha, or with fèlha, and preceded by damma or kèsra; and into ي, when it is pronounced with kèsra, and preceded by damma.

Examples of the last part of the rule are: سُئِلَ, *he is asked*, for سُئِلَ, perf. pass. of سَأَلَ, *to ask*; لُوِّثِمَ, *peace is made (between them)*, for لُوِّثِمَ, perf. pass. III. of لَامَ, *to join together*.

§. 139, rem. For تَخَذَ read تَخَذَ, with kèsra.

§. 140. After the words "سَأَلَ for سَأَلَ" add: "2. p. sing. m. سَلْتَ."

§. 154. Some of the Arabs contracted قَوْلَ and بَيْعَ into قَوْلَ and بَيْعَ, instead of قِيلَ and بِيَعَ.

§. 160. Additional example: غَيْدَ, *to be soft and flexible*, يَغِيدُ.

§. 163. General Remarks. The Arabs sometimes contract قَائِمَ into قَامَ, just as in Hebrew קָם for קָם; e. g. هَاعَ لَاعَ, for هَاعَ لَاعَ, *timid*; هَارَ, for هَائِرَ, *feeble*.

§. 167, 2, c. For تَرْمِي read تَرْمِي, with gèzm.

§. 170 (p. 90, line 2). Read "though مَرَضِي is far more common."

§. 175. rem. Compare the Syriac imperative ܐܬܝܢܝ.

§. 186, 3. The same thing happens to the 2. p. sing. fem.; e. g.

تَشَوِّقِيْنِي, *thou makest me long*, for تَشَوِّقِيْنِي.

§. 186, 5. Read: "(which is far more usual)."

§. 198, rem. *a*. Additional example: ^{نَظَرَ}, *to see, look at*, ^{نَظَرٌ}.

§. 199. Delete the words ^{رَفَعَةً} and."

§. 220. Read: "It is often placed." Additional examples: ^{جَلَسَتْ}, ^{رَكَبَتْ}, ^{مَشَتْ}, *one's manner of sitting, riding, walking*.

§. 224. The nouns of time and place derived from verba tert. rad. ^و et ^ي violate the rule laid down in §. 221, for they always take *fêtha* in the second syllable, whatever be the vowel of the imperfect.

§. 226. Delete the words "et ^ي". Add the remark:

This is the usual form in Ethiopic from all verbs; as: ^{ጠገር} *misrak* = ^{مَشْرِقٌ}, *the east*; ^{ጠገር} *mi'rāb* = ^{مَغْرِبٌ}, *the west*; ^{ጠገር} *mir'āy* = ^{مَرْعَى}, *pasture ground*.

§. 228. The examples ^{مِقْوَدٌ} and ^{مِرْوَحَةٌ} show that this form of noun, when derived from verba med. rad. ^و et ^ي, does not undergo contraction.

§. 228, rem. *a*. Additional example: ^{مِنْصُلٌ}, *a sword*. These words may also take *fêtha* in the second syllable; as: ^{مِنْصَلٌ}, ^{مِنْخَلٌ}.

§. 230. After ^{مَكْتُوبٌ}, *written*, add "*a letter*."

§. 231. The nomen patientis, not only of the first, but also of the derived conjugations, is occasionally used in the sense of the nomen actionis; e. g. ^{بَدَلَ جَهْدَهُ}, *he exerted himself to the utmost, did his best* (= ^{جَهْدَهُ}); ^{إِلَى اللَّهِ الْمُسْتَكَى وَالْمَعُولُ}, *to God complaint is made and (in him) trust is placed*.

§. 233, rem. *b*. Read: ^{جَمَاعَةٌ لِلْكُتُبِ}.

§. 235. Read: "(^{al-Kor'an II. 69})."

§. 254, rem. *c*. There is a third adjective of this kind, namely ^{تَهَامِي} (with the art. ^{التَّهَامِي}), fem. ^{تَهَامِيَّةٌ}, from ^{تِهَامَةٌ}, *Tihāma*.

§. 255, rem. *a.* Additional example: جَزِيرِيّ, *belonging to Algeziras*, الْجَزِيرَة, *in Spain* (to distinguish it from جَزْرِيّ, *belonging to Mesopotamia*).

§. 259, rem. From حَرُورَاءَ is formed حَرُورِيّ. — With بَهْرَانِيّ from بَهْرَاءَ, and صَنْعَانِيّ from الصَّنَعَاءَ, compare the Hebrew forms גִּילּוֹנִי, from גִּילּוֹה, and שִׁילּוֹנִי, from שִׁילּוֹה.

§. 269, rem. *c.* This view is confirmed, as regards the Hebrew words, by the modern pronunciation of North Africa, where, for example, تُفَيْفَة, the diminutive of قُفَّة, *a basket*, is pronounced *k'fîfè* or *g'fîfè*, — in post-biblical Hebrew קופֿיפָה and קופֿיפָה.

§. 274, rem. *c.* بَحْر, *the sea, a lake*, makes بُحَيْرَة.

§. 281. Add: شَاةٌ, *a sheep*, شُوَيْهَةٌ. — For قُوَيْضٍ and مُدَّيْعٍ read قُوَيْضٌ and مُدَّيْعٌ.

§. 283. Read سُوَيْدٌ for سَوَيْدٌ.

§. 284, rem. Add: دُخَانٌ, *smoke*, دُوَيْخِنٌ.

§. 291. Read مُوسَى, *razor*, instead of مُوسَى.

§. 292, 3. After فُلْكَ, *ship*, add: قِدْرٌ (gen. fem.), *pot*. — For مَعَى, *intestines*, read: مَعَى, *an intestine*.

§. 295, rem. *b.* For *last* read *other*.

§. 302, rem. *a.* After "plur. sanus" add "masc."

§. 303, 6, rem. Add: اِسْتَانِدٌ, *a chain of authorities*, اَسَانِيدٌ.

Alter no. 10 as follows: All diminutives (except those specified in §. 302, 1), even when masculine.

§. 304. VI. 1. Add: دَلْوٌ, *a bucket*, دِلْوِيّ or دِلْوِيّ (for دَلْوِيّ).

§. 304. VI. 2. Add: عَصَا (for عَصَوٌ), *a staff*, عَصِيّ or عَصِيّ (for عَصَوِيّ).

§. 304. XIII. 2 (p. 172, last line). Read: ^{فُلٌّ}, a lock.

§. 304. XVI. 2 (p. 175, last line). Read ^{غَارِبٌ} for ^{غَارِبٌ}.

§. 304. XVIII. 2. Add: ^{إِخْوَانٌ} (for ^{أَخُو}), a brother, ^{إِخْوَانٌ}. — After No. 6, add:

6. ^{فَعِيلٌ} (rare): as ^{قَضِيبٌ}, a twig or rod, ^{قَضَبَانٌ}; ^{ظَلِيمٌ}, male ostrich, ^{ظَلْمَانٌ}; ^{صَبِيٌّ} (for ^{صَبِيوٌ}), a boy, ^{صَبِيَّانٌ}.

In the remark delete the words ^{أَخٌ} and ^{صَبِيٌّ}.

305. II. (p. 186, l. 2). After ^{أَكَالِيلٌ} add: ^{أَرْجُوزَةٌ}, a poem in the

metre ^{ragèz}, ^{أَمَانِيٌّ} (for ^{أَمْنُوِيَّةٌ}), a wish, ^{أَمَانِيٌّ}. —
Rem. b. Add: ^{إِيَوَانٌ}, a portico, ^{أَوَاوِينٌ} (as if from a sing. ^{أَوَانٌ}); and after ^{أَتُونٌ} insert "(by assimilation for ^{أَتُونٌ})."

§. 305. III. 1. After ^{اِسْتَادٌ} insert "(Pers.)"; and after ^{تَلِيدٌ}, (Heb. ^{תלמיד}).

§. 305, rem. c. After the words "by adding ^{أَت}," insert: "or changing ^{أَ} into ^{أَت}," and add the examples: ^{شَرَابٌ}, a drink, pl. ^{أَشْرِبَاتٌ}, pl. pl. ^{أَشْرِبَاتٌ}; ^{عَطَاةٌ}, a gift, pay, pl. ^{أَعْطِيَةٌ}, pl. pl. ^{أَعْطِيَاتٌ}.

§. 306. Delete the words ^{الْعُثْمَانِيَّةُ}, the whole race of Othmān."

§. 308 (p. 192, l. 9). Read ^{نُوحٌ}.

§. 308. General Remarks. On p. 195, l. 2, I have said that "the absolute form ^{نَـ}, ^{نَـ}, is difficult to account for". It bears, however, exactly the same relation to ^{نَـ}, ^{نَـ}, ^{نَـ}, that the verbal form ^{نَـ}, does to ^{نَـ} (see p. 53), or ^{نَـ} to ^{نَـ}, (see p. 54).

§. 309, 2, e. Add ^{أَوَّلٌ}, the plur. fract. of ^{أَوَّلٌ}, first, and of its fem. ^{أَوَّلَةٌ}, and also ^{جَمْعٌ}, the plur. of ^{جَمْعَةٌ}, fem. of ^{أَجْمَعٌ}, all (see vol. II. p. 197).

§. 318, rem. *a*. ثَمَانِيَّةٌ is also written defectively ثَمَانِيَّةٌ.

§. 322. In these compound numbers some of the Arabs pronounce عَشْرَةَ instead of عَشْرَةٌ.

§. 323, rem. *a*. ثَمَانُونَ is also written defectively ثَمَنُونَ.

§. 328, rem. *a*. Read أَوَّلُ instead of أَوَّلُ in both places.

§. 342 (p. 216, last line). Delete the médâ over أَوَّلَانَ.

§. 343, rem. *a*. Read: "تِلْكَ is a contraction for تِلِيلَكَ."

§. 347, rem. *a*. Read: "The other forms, which are not in such constant use, generally retain" etc.

§. 351, rem. See vol. II. §. 228.

§. 358. The preposition عَلَى should be transferred from §. 359 to its proper place in this section, after حَتَّى. — In rem. *b*, after the words "1. pers.", add "sing.", and delete the examples عَنَّا and لَدُنَّا.

§. 362, 12. Correct this article as follows:

بَلَى, *nay, on the contrary*. — بَلَى, a particle used in replying to a negative statement or question, when the speaker wishes to affirm the contrary; as: لَمْ يَقُمْ زَيْدٌ, *Zéid did not stand up*, بَلَى, *but (I say) he did* (scil. قَامَ زَيْدٌ); أَلَمْ يَقُمْ زَيْدٌ, *did Z. not stand up?* بَلَى, *he did*.

§. 362, 14. Delete the form ثَمَّتَ.

§. 362, 25. Add: "This particle is used in replying affirmatively to a preceding statement or question, whether expressed in positive or negative terms; as: قَامَ زَيْدٌ, *Zéid stood up*, نَعَمْ, *yes (he did)*; أَلَمْ يَقُمْ زَيْدٌ, *did Z. not stand up?* نَعَمْ, *he did not*."

§. 367, 5. Read: "أَوْ . . . أَوْ، or أَوْ . . . أَوْ، either . . . or."

§. 368, rem. *a*. After the words "the ending ا —" insert "(sometimes written ا —)". — Rem. *d*. For يَأْتِنَ write يَأْتِنُ, and for "generally" substitute "often."

Page 243, last line: Read "(2. m. مَلَيْتَ)." *malayita*.

Page 253, last line. Read اُنْدُوْنَانِ *andunāni*.

Page 257, line 9. After مُقَاضَاةٌ add قِضَاةٌ *qisāda*.

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§. 19, 4. Write اِهْبِطُوا *ihbiṭū*.

§. 38, 2. Write يَأْيَاهَا *yāyāha*.

§. 39. To the examples add: دَوَابُّ الْمَاءِ الَّتِي لَا رِئَاتٍ لَهَا *the aquatic animals, which have no lungs*.

§. 44, 5. rem. *b*. After كَدَا add "(also written in Mss. كَدَى)." *kadā*.

§. 83, rem. *b*. Add: "We also occasionally find in Mss. the form كِلَى instead of كِلَا." *kila*.

§. 187, 4. Write "and إِنَّ" *inna*.

§. 228, rem. *a* and *b*. Write "(see §. 230)." *inna*.

